

THE  
R E S T  
O F  
F A I T H :  
T H A T I S,

Soules fixed and established in God by believing  
on him through the Lord Jesus Christ.

With the Grounds of this Faith from sanctified  
Reason, the Benefits of Faith, and the Evills of  
Unbeliefe.

*Proved by Gods Word, and presented to open view.*

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By Sir ROBERT TICHBOURN, Lord Mayor of London.

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PSALM 125. 1. *They that trust in the Lord, shall be as Mount  
Zion, which cannot be removed, but abideth for ever.*

JOHN 6. 47. *Verily, verily, I say unto you, he that believeth on me  
hath everlasting life.*

ISA. 50. 10. *Who is among you that feareth the Lord, that obeyeth  
the voyce of his servant, that walketh in darknes and hath no light,  
let him trust in the name of the Lord, and stay upon his God.*

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The second Impression Corrected.

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in Aldersgate street. 1657.

# THE BEST

## FAITH

With the Grounds of this Faith, in the  
Reason, the Benefits of Faith, and the Fruits of  
Labours.

By Sir ROBERT TRENCHARD, Bart. M.P. of London.

Printed by J. DODD, at the Golden Lion  
in Pall-mall, 1720.

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TO HIS  
**HIGHNES**  
 THE  
 LORD PROTECTOR

England, Scotland, & Ireland.

Honourable Sir,



*OD* having first pitched my  
 meditations upon the Study  
 after an establishment in this  
 perishing World, and shak-  
 ing times in which we live,  
 and in this Study more emi-  
 nently then before, made knowne himselfe in  
 the Lord Iesus Christ to be that Rock of A-

## The Epistle Dedicatory.

ges which neuer failes such as trust in him, he did then draw forth my heart upon a principle of common good to hold that forth to the World which he had made knowne to me, that so if God would blesse it to the end I intended it, every soul may be as happy in a fixed state as my selfe; this is truly my end in publishing that to others, which God did in secret imprint upon my heart.

Now in the publishing of this, I take boldnesse to Dedicate it to your selfe, but if any ask why I doe so, I shall render them these two Reasons.

First, it is proper for me to tender respects to one from whom I have received so many, I shall be short in this and say no more, but that I remaine your Debtor.

My second reason is this,

Though the subject be of Generall tendency to the wants of all Gods people, yet such as God puts most worke upon, have most need of this support, such as fight and contend with the enemies of God either within them or without them, will find faith in God to be their best weapon.

That God hath eminently called and used you

## The Epistle Dedicatory.

you in such a weighty worke, I need produce  
no proofes to the World, God himselfe hath  
done it.

What God hath further for you to doe I  
know not, but this I know, that faith in  
him will be your greatest strength in doing,  
and a certaine rest whatever your work may  
be.

For this reason also, I present this to your  
hands, the scope and substance of which, I  
believe hath strengthned your heart and hand  
in all that concernes you here and for e-  
ver.

Your enemies say you have done much,  
but I believe the voyce of your own heart is,  
that God hath done all himselfe, wherein he  
hath used you as an instrument; What is  
yet behind for you to doe or suffer God only  
knows: This I dare boldly affirme, faith in  
God will be your best companion and your  
surest rest in all conditions.

Therefore Sir, in sincere love I present my  
service, and this Treatise of the Rest of Faith,  
to your hands, the Lord goe with it to your  
heart, and make himselfe your rest here and  
for ever, which is the reall desire of him  
that

# The Epistle Dedicatory.

that truly loves you, and in love will be ready to serve you in the work of the Lord, whilst I remaine,

**ROBERT TICHBOURN.**

I am ever your most humble servant, and I believe the voice of your heart is that God hath done all himselfe, whereby he hath wised you as an instrument: It is not yet behind for you to see or suffer God only to be: This I dare boldly affirm, that in love with his own self, compassion, and grace, I will be at conditions.

Therefore Sir, in sincere love I present my service and this Treatise of the Rest of Life, to your hands, the Lord go with it to your heart, and make himselfe your rest here and for ever, which is the real desire of your

# TO THE READER.

READER,



Obſerve in nature that the ſtrongest li-  
quors are of moſt uſe when the ſpirits  
are weakeſt, as ſtrong water to a fain-  
ting man, and when the ſeas are moſt  
bouleterous, then doth the Mariner caſt  
forth his Anchor. The diſpenſations of  
God in theſe latter dayes of the World in which we  
live, hath made both Sea and land full of troubles,  
by reaſon whereof much fainting of ſpirit, and trem-  
bling of heart hath overſpread the Nation. Theſe out-  
goings of God hath drawn forth my heart to follow  
that track of his Word in the light and ſtrength of  
his Spirit which leads to himſelfe, that ſo I might find  
in him reviving to my fainting ſpirit, and a reſt for  
my weary ſoule, God having been ſo gracious  
in manifeſting himſelfe to be my all here and for ever  
and given me a heart to reſt upon him, by which I am  
in full and laſting reſt; It was ſet upon my heart that  
I ſhould not be unthankfull to him, and unchriſtian  
to others. If I ſhould have only fed upon this bread  
of life in ſpirit, and not tell forth to the glory of his  
grace, and the good of others, how ſure a reſting place  
his boſome of love is, and how firmly all ſuch ſhall be  
eſtabliſhed that believe on him, one drop of his love  
will raiſe the loweſt ſpirit, and that ſoul which ſtays it  
ſelfe

I have upon God by his Word, though the  
 stormes of the world be never so great. If this be true,  
 which I am confident many thousand soules besides  
 my own can bear the witnesse of to God, then I am  
 apt to believe the following Treatise will have  
 acceptance with such as God hath made sensible that  
 he is now shaking not only the Earth, but the Heavens  
 also. Most complaine of the Earth- quakes which the  
 Land and world is full of, but some complaine of heart  
 quakes; to these complaints give me leave to speak  
 in the Prophets language: *Believe in the Lord, and  
 so shall you bee established.* Believe in God as  
 so will your hearts be fixed, when as Gods  
 vanity upon all the World. God is now  
 glories besides his own: but such as live  
 God through believing, will have a living glory in a  
 dying World and a bed of rest what ever troubles the  
 world be full of. Therefore Reader, if you would  
 faine rest, you must live on God by faith: and if in  
 this worke God shall use the following Treatise for  
 your good, I shall blisse him for your soul as for my  
 own; truly this is the highest end of your servant in  
 the Lord,

ROBERT TICHBOURN.



Beleeving in God doth advantage a Saint with  
an establiſhed heart.

2 CHRO. 20. latter part 20. Verſe.

*Beleeve in the Lord your God, ſo ſhall you be eſtabliſhed.*



HE Lord telleth us in his Word, of a Heb. 12.  
26.  
time when as he will not onely ſhake the  
Earth, but the Heavens alſo; Shake all  
that may be ſhaken, ſo as that which  
cannot be ſhaken may remaine and ap-  
peare, this is his faithfull Word; and  
truly his grear and glorious workings  
in theſe our dayes doth ſeem to point out

that time to be neere at hand; when God himſelfe doth ſhake  
the whole Earth and heavens, though they be vaſt bodies, yet  
they muſt fall before the breath of the Almighty power which  
made them by a word; this ſhaking truth and times, hath with  
more ſolicitousneſſe drawne forth my heart to ſeek after eſta-  
bliſhment; I found encouragement to this worke in that very  
text which holdeth forth the ſhaking both of Earth and Heaven  
alſo, for it ſeemeth to hold out thus much, that the end of Gods  
ſo ſhaking is to manifeſt that which cannot be ſhaken by its re-  
maineing, in which God taught me this truth, that the eſtabliſh-  
ment of his people lay in that which ſhould remaine ſtedfaſt to  
eternity, even when himſelfe ſhould ſhake not onely the earth,  
but the heavens alſo; by Earth here I underſtand the whole  
Earth, in its frame and faſhion, beauty, and glory, power and  
government, the time is coming when God will ſhake all this  
into its firſt nothing, ſo that the eſtabliſhment of an eternall  
being lyeth not in this; By Heavens I underſtand, not onely the  
materiall Heavens, as Sunne, Moone, Starres, and Firmament;  
but alſo the Law of Heaven and earth; namely, the Ordinances

B

and

and worship of God here, the Churches, and government of Christ on earth; truly these are very glorious as they are in God, and God in them, so that they may well bee called the heavens, but even these as they come from God have their time and their end; these are the top and exceeding glory of all our wilderness mercies, but all these are to be shaken, their end will cease, and so must they too, these are as the pillars of cloude by day, and of fire by night, to the body of Christ whilst it, or any member of it remains in the Wilderness, but Christ our head is ascended whom will draw his whole body after him, and then the end of this will cease, and their shaking time will be accomplished to the full, so that though this be the glory of the world, yet they cannot make up establishment to eternal souls, because they are to be shaken.

Now by this I am further taught where to begin in seeking establishment, namely, not in the whole Earth; no nor in any part or appearance of Heaven that may be shaken, not in the ordinances or worship of God, but in God himselfe; not in the Churches or government of Christ but in Christ himselfe. So that good King *Jehoshaphat* counsell to his people in their day of straights and shakings, will leade mee and all the people of God to a sure center of establishment; *Believe in the Lord your God, so shall you be established.*

These are the words of *Jehoshaphat* the King, to *Judah* and the Inhabitants of *Jerusalem*, at that time when they were under much feare, and doubts concerning their condition, by reason of a numerous and potent enemy which was come up against them; to an eye of fleshly reason they were a lost people and nation, but this good man had a better and more seeing eye to behold withall, namely the eye of faith; for in the 14, 15, 16, 17, verses of this Chapter we shall finde that *Jabaziah* the Prophet, having the Spirit of the Lord come upon him in the midst of the Congregation, when all the people were gathered together to seeke the Lord, did Prophecy and told the King, and all *Judah*, and the Inhabitants of *Jerusalem*, that they should not be afraid nor dismayed by reason of the great multitude which came against them for the battell, saith he, *is not yours, but Gods*; He gives further direct ion when to goe downe against them and what to doe; he tels them they shall not neede to fight,

fight, only to stand still and see the salvation of the Lord; he bids them againe not to feare, for the Lord would be with them.

Now upon this was *Jehashaphat's* eye of faith, he did believe in the Lord, and his word declared by his prophet, and in this twentieth verse, telleth the people where his establishment was; namely, in God; and if they also should beleve in God as their God, and in his Word declared by his Prophet, that they should thereby be established; *Beleeve in the Lord your God, so shall you be established.*

My intentions are to take this Scripture in the largest sense, and to make use of it in the carrying on a Treatise of Faith, as faith, and beleve in God doth settle and establish believers.

The plaine and visible truth which lyes in this Scripture, and upon which I shall carry on what followeth, is this; That Saints are established, by beleiving in God, as their God.

This is the sense, and almost the very words of the Scripture; and for its prooffe, it hath the concurrance of the scope, if not the letter of the whole Word of God, the Prophet *Isaiab* in his seaventh Chapter, and ninth verse, proves this by its contrary, when in the former verses he had told them what God would doe for them he telleth them in this verse, *If you will not beleve surely yee shall not be established;* As if hee had sayd, it is not my bare narrative, or the history of God in his power, greatnesse, and goodnesse, that will establish you, if you doe not beleve; it is faith, trust, and beleve in God, as your God which is onely able to establish you, if you beleeye not, your foundation will alwayes bee tottering, so that surely you will not bee established; where beleve is not, establishment cannot be; the reason is obvious and plaine, for it is God alone that can and doth establish the hearts of his people; now faith and beleiving in God, is the onely discovery of union with God, in which soules come to be established, the soule by faith receiveth in God to it selfe, and involveth it selfe into God, and God in the soule makes it an established soule; *Ephes. 2. 17. Christ dwels in the heart of beleivers by faith;* This was *Abrahams* condition, who is called the Father of the faithfull; the Text saies, when God made him the promise of an heire out of his owne loynes, that he was not weake in faith, nor did he stagger at the promise through unbelieve, notwithstanding his owne great age, and the deadnesse

Rom. 3,  
19, 20.

of *Sarabs* wombe, yet he believed the word and promise of the Lord and was established; by believing this Father of the faithfull gave himselfe up to God, he lost his owne fleshly reasoning, in believing the faithfull word of God; God had said that he should have a Childe of *Sarabs* wombe, he giveth himselfe over to God by believing, so that there is no staggering, faith takes in the promise and the soule is established, but where there is not faith to take in the promise of God, or rather God in the promise there the soule is not nor cannot be established; staggering is as properly the fruit of unbelieve as stability is of faith; and they demonstrate each other as white doth blacke; and black white; that Scripture which sayeth, *If you believe not you shall not be established*, doth give proofe to that Text which sayes, *Believe in the Lord your God, so shall you be established*. So likewise on the contrary, our Saviour gives an ample proofe to this truth, that Saints are established by believing in God as their God; in that *John 6. 47. Verily, verily I say unto you, hee that believeth in mee, hath everlasting life.* To believe in Christ, is to believe in God as our God, and the effects of this is eternall life, here is full establishment indeed; here is life for ever; eternitie cannot shake this believing soule, it is so established by believing in God as its God in Christ.

I intend to take this fundamentall establishing truth into particulars; the which will give further light into what I aime at, and clearer testimony to the generall truth, That Saints are established by believing in God as their God; I meane an applicatory appropriating faith and believe in God.

By believing in God, as our God, by which we come to be established, I meane this:

First, To believe in God in what he is in himselfe.

Secondly, To believe God in what he doth; namely in all his workes.

Thirdly, To believe God in what he saith, in his whole Word.

And in all these so farre as God is communicable to believe him to be our God.

Believing thus in the Lord our God we shall certainly be established.

First, To believe in God in what he is in himselfe. God in his

his Essence is incomprehensible, and inexpressible; so *Exod. 3. 14.* When *Moses* asked God what he should tell the Children of *Israel* his Name was if they asked him; Gods answer to *Moses* is, *I am that I am*, and so tell the children of *Israel*, *I am* hath sent me unto you, that is, *I am so what I am*; that I cannot be fully expressed, I am God, *Jehovah*, I am all God, and nothing but God; but this pure and eternall Essence is pleased so farre as is either fit or needfull for his people to know him, to make known himselfe by his Attributes; and in his word, workes and miracles, for the strengthening of his peoples faith, and establishing them in himselfe. And in this worke I shall take up Gods method, and first looke into the Attributes of God, for some discoveries of his Essence, wherein he doth make knowne himselfe to his people, that they may believe in him, in what he is in himselfe; you must not expect I should be so large in this as to expresse all the Attributes of God, that is a worke too large for a dying life, or a dying man, the fulnesse of that will fill eternty; all that may be attributed to God, which can be attributed to none but God, and that all is exceeding large, I shall onely mention some precious corner-stones, for believers to build upon, so that they may certainly be established.

As first, God is the only, true, and perfect God, true, so as there is no true God besides him: and perfect, so that all perfection is in him, and nothing but perfection in him, so in God as in none but God, and therefore onely to be attributed to God. I shall in this and all I write of God, produce his word for my authority, *Isa. 46. 9.* *I am God, and there is none else, I am God, and there is none like me.* God in this Scripture speaks positively; in the verse before this, the people worshipped and bowed downe to false Gods, to images of God; the Lord complains of this in *vers. 5.* *To whom will ye liken me, and make me equal, and compare me, that we may be like.* As if God had said, you can liken me to nothing; for there is nothing like me, *I am God, and there is none else* (the true God) your false Gods cannot be like me. So in *Isa. 45. 22.* *Looke unto me, and be ye saved all the ends of the earth, for I am God, and there is none else.* Marke the Scripture, salvation is in me, saith God, *I am the God of salvation.* If the ends of the Earth be saved, they must looke unto me, for *I am God, and there is none else*; That is, there is no other true God, no God that can save

Attribute  
of God.



save but me. God proves himselfe to be the only true God, by being the only saving God; God in truth is the God of salvation; That God which can save must needs be the true God, and so there is no other God but our God, hee is the true God, and a God of truth, all God, and all truth; this is a proper attribute of God, for it can be attributed to none but God.

Againe, God is perfect, he is a perfect God, he is all perfection in himselfe, and all that is perfect is from him, hee is that perfection to which there can be no addition, he giveth life and breath to all things, *Acts 17. 25. Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.* God is perfect, he needeth nothing, hee knowes no want; hee is the fulnesse of all things, and filleth all with himselfe; he is the fountaine and giver of all life, and breath, and all things. All that makes up perfection is alwayes in God, and goeth forth from God into all things, life and breath, which comprehends the whole; they are in the whole creation the breathings forth of Gods perfection; God bounds all, but none can bound him. Perfection only lives in God; he giveth bounds to all things else, but can receive bounds from none; to the creature God saith, what have you that you have not received. But as for God himselfe, he is simply and absolutely perfect, simply purely perfect; nothing but perfection, altogether perfect. *1 John 1. 5. God is light and in him is no darknesse at all;* So perfectly light, that there is not the least shadow of darknesse in him; what is God, is perfectly light, or the light of God is perfect; for God is altogether perfect, nothing can be said to be perfect but God, and God cannot be said to be any thing but perfection; light, and no darknesse at all, is perfect light, and this is God, for GOD is perfect.

s. Attribute. God the first, without all cause.

Another attribute of GOD, which proveth the former, is this;

That God is the first being without all cause, this is truly an attribute of God, which can be attributed to none but God, for he is the first, the only, and without cause, and the only cause of all things else; not any thing gave God a being, but God giveth being to all things, *Rev. 1. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

Marke



Marke it, I am the first, you cannot produce any thing as the cause of my being; for a cause must be before an effect, and if I be the effect of any cause, then I cannot be *Alpha*, the beginning, but the proceed of some other first; but this I am not, for I am *Alpha* and *Omega*, both first and last; I am first in my selfe, without all cause, and I am the first of all causes, for I cause all to be. I am the Almighty which gives first being, and all beings to all things, saith the Lord. The Apostle *Paul* doth acknowledge this truth in *Rom.* 11. 36. *For of him, and through him, and to him, are all things.* All things are of God, as God is the first cause of all; all things are through God, as they proceed of his will, power, and Majestie; all things are to him, to the glory of God, that is in himselfe without cause, and the cause of all as hee is God, *Isa.* 41. 4. *Who hath wrought and done it, calling the generations from the beginning, I the Lord the first, and with the last, I am he.* It is frequent in Scripture with God when he mentions any workes or beings, and the beginning of any thing, to declare himselfe to be the first, that hee might be knowne to be in himselfe without all cause, and the cause of all things else. *I the Lord am he that is the first.* So in *Isa.* 43. 10. *Before me there was no God formed, neither shall there be after me.* I am so the first in my selfe, that I am the first of all, and nothing shall be after mee. God in himselfe is without cause and end, *Isa.* 44. 6. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.* I am the first, and besides me there is no God; that is, there is no God besides mee, for I am the only one, that is first without all cause of being; For were there a first cause of my being, then I could not be God; but I am God, and therefore there can be no first cause of my being. So the Lord Christ according to his God-head is said to be the beginning of the Creation of God, *Rev.* 3. 14. *The faithfull and true witnesse, the beginning of the Creation of God.* The God-head is the first of all beings, and the beginning of the whole Creation. Many more Scriptures joine in this truth, as *Isa.* 48. 12. *Rev.* 1. 17. *Rev.* 22. 13. But I leave them to the Reader.

3. Attri-  
bute.

A third Attribute of God is his immutability; this is an attribute of God that he is an immutable, unchangeable God, for this can be said of none but God; God hath made the whole  
Creation

Creation mutable and changeable, which doth demonstrate that himselfe is only God, who is unchangeable. *Numb. 23. 19. God is not a man that he should lye, neither the sonne of man that he should repent? Hath he said, and shall he not doe it? or hath he spoken, and shall he not make it good?* What God saith, that he will doe, and what he hath spoken, he will make good; for he is an unchangeable God, he is not like a man to lye, or repent as the sonnes of men: but he is God immutable, and unchangeable in all he is, not one tittle shall faile of all that the Lord hath spoken: *For I am the Lord, I change not, Mal. 3. 6.* God makes this an argument to prove himselfe God, that he changeth not: As if he had said, there is change and alteration in all but my selfe, and I am the unchangeable God; I am the Lord, I change not. As if he should say, if I were changeable, I were not God: but being God, I am unchangeable. If mutability dwelt in me, I could not be the foundation and fullnesse of all things both in Heaven and Earth; but so I am, therefore I am the unchangeable, immutable God. This is fully proved in *James 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variablenesse, neither shadow of turning.* This is a full description of, and testimony to an immutable God, in him sayes the Text, there is no variablenesse nor shadow of turning. Not the least shadow of change in God, the perfect God is an immutable God, and his immutability is perfect, for he is God in both; there can be no change in God, because there is no imperfection in him: where there is change and mutability, there must be the annihilating of something. Now it is impossible this should be in God, for he is an entire Essence, which can admit of no annihilating, therefore not any shadow of change. God is purely and simply what he is, without all compounds; he is one most pure and intire Essence, nothing in him but God; God is a Spirit, *John 4. 24.*

4. Attribute.

A fourth Attribute of God is this; God is infinitely great in Majesty and works, or the infinite greatnesse of our God doth appeare in the greatnesse of his Majestie and workes; God is so infinitely God, that nothing can be like him, *Isa. 46. 5. To whom will yee liken me and make me equal, and compare me, that we may be like.* As if God had said, doe you creatures thinke you have any thing amongst you that is infinite, that you goe about to make

make the likenesse of me, I am I am infinite God, finite creatures cannot be compared to me; or if you doe, there will be no more likeness and similitude then between finite & infinite. So Isa. 40. 15, 16, 17. Behold, the Nations are as a drop of a bucket, and are counted in the small dust of the ballance. Lebanon & the beasts thereof, are not sufficient for a burnt offering. All Nations before God are nothing, compared to him less then nothing, and vanity. This prooveth the infiniteness of God, that all besides him cannot be compared to him, because God is infinite, and so is none but God; and it is the infiniteness of God that makes all things before him, and compared to him, to be so empty a vanity. This infiniteness of God doth further appeare in the greatnesse and Majestie of his workes. The Prophet David had great experience of God in his great and glorious workings, and we shall see what ample testimony he gives to it in Psalm 86. 8. Among the Gods there is none like unto thee (O Lord) neither are there any works like unto thy workes. As if the Prophet had said, there is no infinite God besides thy selfe; and it appeares in thy workings, for there is no workes full of Majesty and power like mine. So in Psalm 135. 5. For who knowe thou the Lord our God, and that our Lord is above all Gods? The Prophet makes this an argument to stir them up to praise God; the declaring of his greatness, he is great above all Gods. He is infinite in power and Majestie, and this make him in his workes great above all Gods. The Prophet is in the same frame of spirit in Psalm 145. 5. Thy wayes are great, and thy might is high above all understanding. Make the Sermon, his greatness is unsearchable. As if he had said, God is infinitely great, and none is infinite but God; so that his greatness is unsearchable; for finite creatures can never search or finde out the infiniteness of an infinite God. So in Psalm 147. 5. Great is our Lord, and of great power, and his understanding is infinite. God is infinitely great; he is also in power, his understanding, in working, in all he is; thus is God infinitely what he is. He is finite in nothing; nor can he be confined by anything, because he is the infinite God, of whom all things are; this infinite power gives bounds to all things, but can be bounded by nothing. Psalms 2. 2. Can they hide him? He is far above all knowledge, far above all sight, he is far above all thought, and reach of sense. And God is infinitely great in knowledge as well as power; what can be



and the world; even from everlasting to everlasting thou art God: Th at is thou art the everlasting God: that wert before the World was, thou didst bring forth the mountaines, thou hast formed the earth, and the whole World; Thou wert everlasting before the World was, and it was thy everlasting power that made the World, and thou art the same God still, and remainest what thou art From everlasting to everlasting thou art God. So the Prophet in the 102 Psal. 12. 27. But thou O Lord shalt endure for ever, and thy remembrance unto all generations, but thou art the same thy yeares shall have no end; thou art the everlasting Lord, the same for ever, thou art what thou art without end, there is no end of thy being God: for thou art the everlasting God; Of old hath God layd the foundation of the earth, and the heavens are the worke of his hand, and though they perish and wax old, as a garment, yet the Lord he endureth for ever; he is from everlasting; for he must needs be before that which was made by him, and he is to everlasting, for he endureth when the heavens and the earth wax old, as God had nothing to make him God, so there can be nothing to un God him, he is the same yesterday, to day, and for ever, he is the eternall God, he made all things of nothing, but not any thing can make him nothing, or lesse then he is, for he is the eternall God; and so the Apostle Paul sets him forth in the 1 Tim. 1. 17. Now unto the King eternall, immortall, invisable, the only wise God, be honour and glory for ever and ever. Amongst other Attributes the Apostle gives God this, the King or God eternall, to whom is glory due for ever and ever, as he is the everlasting and eternall God, for this is an Attribute, and a glory onely due to God.

Sixthly, God is an omnipotent, Almighty, al sufficient God, he doth what he will, his word is a Law, he maketh all things with a word. God said, Let there be light, and there was light; the whole creation hath its forme, light, and being from the will and word of this Almighty, Omnipotent, and al sufficient God, there needs no more then a word from God to make day, and night, heaven and firmament, morning and evening; to gather the waters together, and to make dry land; to cause the earth to bring forth after its kind, to make Sunbe, Moone, and Starres, to rule in the Heavens, and to give light in their courses, to cause the waters to bring forth abundantly of moving creatures after

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Gen. 1. 3.



their kinde; and the earth to bring forth living creatures after his kinde; Cattell and creeping things, and the beasts of the earth, I, the powerfull word of this omnipotent God made man after his owne Image, and gave him dominion over the fish of the Sea, the fowles of the ayre, over the Cattell, over the earth, and over every thing that creepeth upon the earth; all this power flowes from the Word of an omnipotent God; God said, let it be so, and it was so to all this: 1 *Gen.* In this saith *Isaac* blesteth *Jacob*, in the 28. *Gen.* 3. And God Almighty blese thee & make thee fruitful: As if he should say, if the Almighty God say but the word, thou art blessed, for he is the Almighty God, his Word is a Law, where he blisseth none can hinder blessing all things are at his command, they were so in their first being, and they have their being to be what he will have them, there is nothing hard or impossible with God, so our Saviour telleth his Disciples in the 19. *Matthew* 26. But Jesus beheld them and said unto them, with men this is impossible, but with God all things are possible. It is a full Scripture to what I bring it, the omnipotency of God, all things are possible to him, it is not possible that any thing should be impossible to the Almighty, omnipotent God. When the Angell in the 1. *Luke* 36. brings tydings to the Virgin *Mary* of her cōzen *Elizabeth* being with Child in her old age, and that it was then the sixth moneth with her, giveth this for the reason in the 37. verse For with God nothing shall be impossible: That is to say, God is Omnipotent, Almighty, nothing can be hard to him, he doth what he will doe, nothing is impossible to him, nor can any thing hinder what he will have done. In the 11. *Numbers* 21. *Moses* questions with God about making good his word to give flesh to all the people: the footmen amongst them being six hundred thousand, in the 23. verse God answers *Moses*; And the Lord said unto *Moses* is the Lords hand waxed short, As if the Lord had said, this I have spoken seemes impossible to thee, but I will doe it my selfe: I will make it good, and I am the Almighty omnipotent God, thinke you that my hand waxeth short, no it is an omnipotent, almighty hand, for I am such a God, can the Lords hand wax short, can all sufficiency, almightinesse, and omnipotency be lessened, no it cannot, and the Apostle *Paul* blesteth God upon this very consideration: in the 3. *Phil.* 20. Now unto him that is able to doe exceeding abundantly a-

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bove all that we can aske or thinke, unto him be glory 2. ver. f. that is, the Apostle glories in God as an omnipotent God; hee is able to doe exceeding abundantly above all that we can ask or thinke; the vastnesse of our thoughts or wants, are too short to measure out the omnipotency of God, he is exceedingly more then we can ask, want, or thinke, for he is the Almighty, to him be glory whom is thus glorious, almighty, allsufficient, and omnipotent God, this is the glory of God, for God is onely this, and none but God.

This, all this, and infinitely more then this, is God in himselfe, and such souls as be established by believing in God as their God, doe beleve God to be this in himselfe.

But I shall mention some few Attributes more of God, in which he makes himselfe more visibly knowne to his people.

As first, God is a God of free grace; wee may call our God the gracious God, or the God of mercy and grace, wee may safely looke upon God thus, for God lookes upon us in his free grace; witnesse his Covenant of free grace; Jer. 31. 31. so forward, God doth there ingage himselfe to put his Law in our inward parts, and to write it in the hearts of his people, that hee will be our God, and that we shall be his people, that his people shall all know him from the least to the greatest of them; that he will forgive all our iniquity, and remember our sin no more; God in this Covenant doth clearly speake himselfe to be a God of free grace, for the Covenant is all grace, it is pardoning and purging grace, justifying and sanctifying grace, and as it is all grace, so it is all God; for God onely ingageth himselfe, and this makes it to be all free grace. As God is gracious in his Covenant that it is a Covenant of free grace, so he is in his workes to his people; they are all workes of grace, and he is a God of free grace in all.

As in his first worke of choosing and electing his people; 1. Ephe. beginning, *Chosen and predestinated us in Christ, unto the adoption of children, according to the good pleasure of his will, To the praise of the glory of his grace.* God is free, hee chooseth according to his owne will, and that any are chosen and predestinated in Christ, it is the glorious workings of his free grace, hee chooseth according to his owne good pleasure, and to the glory of his grace; God is ingaged to none, he is free in his choice, may all

have

I have sinned, and come short of the glory of God; and therefore whom ever God chooseth he taketh into grace, for it is free grace that chooseth, it is only of grace saith the Apostle, that I am what I am, as I am an elect vessell, that is of grace, God hath chosen me in Christ to the glory of his grace, so that God in his electing worke is a God of free grace.

Secondly, in his worke of Salvation he is altogether a God of free grace, 2. Ephes. 4, 5. *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sinnes, hath quickned us together with Christ (by grace ye are saved.)* The Apostle here telleth us positively that salvation is the worke of grace, I, and proveth it; for sayes he *God who is rich in mercy, loved us even when wee were dead in sinnes, and hath quickned us together with Christ,* so that it must needs be by grace that we are saved, it can be nothing but free grace in a holy God that can love soules dead in sinne, and the salvation and quickening of such soules in Christ, must needs be the work of his rich love, and free grace, so in the 8 verse, *For by grace are ye saved through faith, though faith be the hand to receive the salvation of God; yet it is free grace in God, that giveth this salvation; free grace giveth both salvation, and the hand to receive it withall; all the workes of God to poore sinners in the workings of his free grace, the whole work of Salvation, and redemption in God, must needs be the workings of his grace, both by reason of the subject and the time, he saves sinners, the worst of sinners, and then even when wee are dead in sinnes and trespasses: Ephes. 2, 1.* This rich love of God breakes forth to us even when we lye in our blood and no eye to pity us, what but free grace would choose such a subject to pitch eternall unchangeable love upon, and such a time when no eye besides could so much as pity; the reason is plaine, none hath an eye of free grace but God, and no other besides that could pity, and pardon poore sinners when they lye in their blood, in their filth and pollution of sinne: now for soules to be justified and acquitted of all pollution in the eyes of a holy pure God, what can this be but free grace; Rom. 3, 23, 24. *For all have sinned, and come short of the glory of God; Being justified freely by his grace, as if the holy Ghost should say, You justified soules, you have sinned & come short of the glory of God, it is not your own justification which you stand before God in; but the justificati-*

on of his free grace, it is the free grace of God that doth acquit you, and make you righteous in his owne presence. God gives the beauty he delights in, his free grace gives a compleat righteousness to poore sinners, and justifieth them in the righteousness of his owne free grace, thus is God a God of free grace; yea in all his gifts he is the same, a God of free grace, it is his free grace that giveth Christ, in whom, and with whom, hee giveth all things to his people as a God of grace in his rich love, it is of Gods grace that Christ is made, wisdom, & righteousness, and sanctification and redemption to his people, 1 Cor. 1. 30. We did not purchase Christ, but Christ did purchase us and redeemed us, and to this worke he is the gift of Gods free grace, and all that more exceeding and eternall weight of glory that our poore soules have with, and by Christ, all is the gift of Gods free grace, the Lord proclaimeth his free grace by his prophesie, in the 55. of *Isa.* *Ho ever, one that thirsteth, come ye to the waters, he that hath no money, shall have wine & Miske without money, & without price.* Here the Lord proclaimeth to wanting, thirsting soules, that hee is a God of free grace, in all his gifts: as if the Lord had said, though you be full of wants and unworthinesse, yet let not this hinder your coming to me, for I am a God of free grace: all my gifts are free, I give my wine and Miske without money and without price, I never turned any back, which came to satisfie their thirst in me, because they had no money to buy, I satisfie all that comes to me, I am free and full in my grace, and with that I satisfie all soules that thirst after me. God is a giving God, not a selling God: it is his free grace that gives all things out of himselfe needfull to his people, for life and godlinesse, for grace and glory. So in the 7. *Math.* 7. our Saviour bids us to Aske and it shall be given to us: He doth not bid us to buy, but to beg, he knew God to be a God of free grace, and therefore puts us upon the grace of God, for God is the God of free grace in all his workes, and in all his gifts to his owne people, he effects and chooseth to salvation in his free grace, and saveth all his Elect by his free grace; God giveth Christ as the great gift of his grace, and in Christ he giveth the fulnesse and freeness of his grace to his people: so that it is truly the Attribute of God to call him the God of free grace, in this Attribute God makes knowne himselfe to his people; and in this a believing soule looks up to God,

God and is established by beleaving in God, as a God of free grace to be his God.

Another Attribute of God in which he makes himself known to his people is this. Namely,

That God is a faithfull God.

Not a tittle which he hath spoken to his people shall faile, what God speaks to his people he would have them beleieve now he never did nor will faile his people that beleieve his word. *Numb. 23. 19. God is not a man that he should lye, neither the sonne of man that he should repent, hath he said and shall hee not doe so, or hath he spoken and shall hee not make good, what can there be faithhood or failing in God? shall hee repent, and not make good what he hath spoken? no he is a faithfull God, Heaven and Earth may passe away, but not one tittle of his word shall fayle. Yea though the making good of his word desolve Heaven and Earth, both shall consume, but not a tittle of his word shall faile; for hee is the faithfull God, Numb. 11. 23. Thou shalt see whether my word shall come to passe unto thee or not.* Moses made a question how all that people should eate flesh which the Lord had said should eate flesh, well, sayes God, I am God still, my arme is not shortened nor doth my faithfullnesse faile, for thou shalt surely see my word come to passe, it is my word. *Moses, and I am the faithfull God, though thy faith be weak, yet my faithfullnesse is strong and sure, it is the Word of God and it shall not fail, thou shalt surely see it come to passe.* The Psalmist doth acknowledge the testimonies of God to be very sure, in the 93. Psalm. 5. Hee had found that what ever God promised he made it good, and alwayes proved himselfe a faithfull God. His testimonies were ever sure. *To the 119 Psalm 65. Thou hast dealt well with thy Servant, O Lord, according to thy Word. Thou hast not deceived them, but thou hast made good all thy word and promises to them.* As if he had said. Thou art a faithfull God, thou makest good all thy word. *So in the 80. and 90. verses of that Psalm. For ever, O Lord, thy word is fixed in Heaven. Thy faithfullnesse is unto all Generations.* That is, thou art for ever a faithfull God, thy word is as fixed and sure as Heaven, there can nothing faile of all that the Lord hath spoken. Take some few instances of Gods fulfilling his word to his people as a faithfull God, consider the first promise God made of Christ in the flesh. *Gen. 3. 15. That the seed*

of the Woman should brake the head of the Serpent : And how faithfull God hath beene in making good his word, Christ in the flesh, and Christ Crucified, the whole currant of Scripture is prooffe to it.

When God promiseth *Abraham* that he shall have a Son from *Sarabs* wombe; though the wombe be dead, yet the promise lives, it is the word of a faithfull God, and must be made good ; now *Isaac* the Child of promise comes from this dead wombe to manifest God to be a faithfull God. God sends *Moses* to *Pharaoh* and telleth him that he shall leade the Children of *Israel* out of *Egypt* and from under their bondage and slavery to serve the Lord their God in the Wildernesse; *Moses* goes upon the word of God: Now notwithstanding the hardnesse of *Pharaohs* heart, and the power of his hand, yet God makes good every tittle of his word to them, though he make their way through the deep waters, yet all must obey to fulfill the faithfull word of God, and in that Divine story we may see with how many miracles and wonders God makes good all his faithfull word to them. God is a faithfull God, he could not else be God, and I may truly say all these Scriptures which proves him God, doe prove him to be the faithfull God, for unfaithfulness and God are inconsistent ; they can no more be together then light and darknesse, in truth, there is no comparison to be made of the vastnesse of their disagreement; God and truth are one, for God is the God of truth, he is a faithfull God ; There is exceedingly more of the glorious Attributes of God which would abundantly take up the meditation of a spiritual soul, but I intended only a short touch of some of them, which might leade to, and carry on the designe I drive at, which is the establishment of souls by beleiving in God ; in this God assisting, you may have some small helpe to the understanding of what God is in himself, the improvement of it for establishment, I intend in the conclusion ; this for the opening part of it shall bee all to the first of the three things I proposed in the beginning of the Booke : Namely, To believe in God in what he is in himselfe.

For the other two, To beleieve in what God doth, and in what God saith, as the word and works of God wraps up the salvation of his people in them, I shall here put them both together, under this consideration.

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Namely,



Namely, a briefe collection with its proofes, of the whole designe and worke of God in the salvation of his people. And it is this;

To manifest the glory of his free grace in the full redemption of his people through Christ, and in their receiving and applying it to themselves by believing.

First, The great designe of God in his saving worke to his people, is to glorifie, or to manifest and declare the glory of his owne eternall, originall free grace and rich love.

The free grace and rich love of God is God himselfe, that God which is an incomprehensible and inexpressible Essence, the true and perfect God, who is first without all cause of being, an immutable God, and of infinite great Majesty, an Eternall, Omnipotent, and Almighty God; This is the God of Free-grace; now the designe of this God in the salvation of sinners, which is the worst and most miserablest piece of the whole creation in it selfe to all eternity, is to glorifie, or to manifest the glory of his owne free-grace. For this, take the testimony of the holy Ghost by the Apostle Paul, in *Rom. 3. 23.* *That hee might make knowne the riches of his glory, on the vessels of mercie.* The holy Ghost in the former part of that Chapter, pleadeth the sovereignty of God; nor any piece of clay could finde fault with the Potter what ever hee made it, nor any creature with God. Now in this verse hee telleth us, if any be made vessels of honour, and heires of glory, it is that God might make knowne the riches of his glory in his mercy and free grace. As if the holy Ghost had said, God accounts of his grace and mercy to be the riches and excellency of his glory; Now to make it knowne that this is his great designe, God filleth heaven and earth with this his glory, the redeemed in Heaven, and the redeemed in Earth shall be one in Heaven at last, and there in ages to come, even to all eternity, be swallowed up into the exceeding riches and glory of his grace, *Ephes. 2. 7.* And the holy Ghost in this, and the verse before it, telleth us, that is Gods end and designe, in raising us up together, and making us to sit together in heavenly places in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in his kindnes towards us through Christ Jesus. If we observe this Scripture, it holds forth this; that al the kindnes we receive from God, it is his grace in Christ, and Gods designe in the manifesting



manifesting of this his free-grace in Christ, is to shew forth the exceeding riches and glory of it; the whole worke of salvation will cleare up this truth; for if we consider all the subjects of salvation, we shall finde no object for any thing of God, but his free grace and rich love, the pollution of false man in his naturall condition could not be an object of preservation to the holy, just, and pure eyes of an omnipotent God, nothing but free grace and rich love in God could looke the lookes of life to soules dead in sinnes and trespasses; And if thus, then it plainly appears, that Gods great design in the salvation of sinners is namely to glorifie, or to manifest the glory of his own eternall rich love and free grace. God will have soules live by his grace, that hee might manifest the life and glory of his grace; that grace which giveth life, appears in the life it giveth, so that every saved soule is a monument of the riches and glory of the love and grace of God, and the wise God layed his designe sure when hee made choise of the salvation of sinners, to manifeste the glory of his free grace by.

In the next place, I shall hold forth how God dorth accomplish this great end and design of his: Namely, by the making the whole frame and worke of salvation to flow from, and to depend upon his owne free grace, so as there is nothing in the whole worke of salvation from first to last, but the free grace of God, *Ephes. 2. 5. 8. Even when we were dead in sinnes, hath quickened us together with Christ. (By grace are yee saved.)* The time speaks grace, when dead in sinnes; this is a season only for grace, and that the grace of God too, appearing, when not only in sinne, but dead in sin, past all recovery, as from selfe, if doing could prevaile; yet here is no life to doe with all; this is onely a time for a living love in God to act free grace in: If ever salvation comes to soules dead in sinne, it must be by grace, the grace of God saves of it selfe, without any cause out of it selfe, and this is the true salvation of soules dead in sin, (*by grace ye are saved*) to be saved by grace, that is, to be saved in the salvation of God, the whole worke to be of his free grace, not any tittle of it of our selves, *Rom. 3. 23, 24. For all have sinned and come short of the glory of God; Being justified freely by his grace.* Marke it, there is all selfe under sin: but saved, justified and acquitted soules from sin, are the fruits of Gods free grace; though selfe come short of the glory of God,

yet free grace makes perfection that justifies, this is the salvation of God, to justifie freely by his grace, *Rom. 5.21. That as sinne hath reigned unto death, even so might grace rigne through righteousness unto eternall life by Jesus Christ.* Here sin and self hath its reign, but it is to death; but all the parts of salvation is the work of Gods free grace: grace reignes through righteousness in Jesus Christ. The righteousness of Christ to saved soules, or Christ in a le righteousness to such soules, what is it but the reign of Gods free grace; that is, grace is supreme, the grace is all in the whole worke of salvation; this truth will be made more cleare in proving the parts of this great worke the salvation of GOD S free grace.

But now consider that God layes this worke, the salvation of his free grace sure, in the full satisfaction of his owne divine justice, that so the saved of his grace might stand spotless before him to all eternity.

And herein is the mystery of salvation, that Gods justice is fully satisfied, and yet that his grace in saving his people should be perfectly free; but both these doth plainly appeare in the salvation of God to his people; the worke of his free grace.

Now the way of grace in God to satisfy Divine justice to the full, and yet to keep it selfe entire free grace to all that are saved, is this:

Namely, to chuse out, appoint, and to send Christ in the flesh (God-man) to satisfy the Divine justice of God for man, in whom the wisdom of God giveth full satisfaction to his owne Justice, and perfect salvation to his people all of free grace: In this glorious mystery, free grace in God is the fountaine, full satisfaction to Divine Justice the way, but perfect salvation and redemption to all his elect body in Christ the end.

I shall now come more particularly to the parts of this great worke of God, the salvation of his owne free grace.

And first of Gods electing grace.

That it is free grace in God which elects to salvation; that I shall first prove by the subjects of Gods salvation, which is fallen sinners, *Ephes. 2.1. Dead in trespasses and sinnes.* A lump of sinners dead in trespasses and sinnes, hath God to choose out as subjects for his love, vessels of honour, and heirs of glory. If grace in God make not the choise, surely the whole lump of fallen sinners

sinners would be left to remaine dead in finnes and trespasses. but the Apostle in *Rom. 9. 18. 23.* telleth us that God hath mercy on whom he will have mercy; That is, God is full of mercy; but he is free in it, his mercy lyes in his owne will he chooseth his owne vessels of mercy, That he might make known the riches of his own glory. He chooseth where he pleaseth, that it might appeare he chooseth according to his owne will and pleasure; that is, that all his mercy and grace is free, and that the first worke, or part of the worke of salvation, his Election, is of and from his owne free grace. So *Ephes. 1. 4, 5.* *According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him. Having predestinated us unto the adoption of Children by Jesus Christ to himselfe, according to the good pleasure of his will.* That is, God chooseth from all eternity, such as he will make his children, and heires of glory by Christ, and this hee doth according to the good pleasure of his owne will; all fel alike in the first *Adam*, nothing in one more then in another to move God to love, for all were dead in finnes; but the whole work in God, is the worke of his grace, it is all begun and finished according to the good pleasure of his own will, all is the work of his free grace.

But secondly, whom God thus chooseth by his grace, he chooseth in Christ, *Ephes. 1. 4.* *According as he hath chosen us in him* (that is in Christ) so that all along grace is free in God, and the whole worke of salvation only of his free grace, *Rom. 5. 15.* What ever is in Christ is the gift of grace; so that Christ being the way by which God workes satisfaction to his own Justice, and salvation to his people, it is all of grace; the reign of life in Saints by Christ, is the reigne of grace in God to Saints through Christ, *vers. 17.* *Shall reigne in life by one Christ.* God in Christ doth reigne over soules in righteousness as the God of life and salvation; it is God in Christ, a God of free grace.

But in the carrying on this worke of Gods grace; in the salvation of his people through Christ, it is needfull that Christ take flesh, according to that promise in *Gen. 3. 15.* *The seede of the woman shall bruise the head of the Serpent.* And this is accomplished in the fulnesse of Gods time, *Isa. 9. 6* *For unto us a childe is born, unto us a sonne is given.* The childe which is borne, is the sonne which is given, Christ in the flesh; the sonne of God is the gift

of.

of his free grace, this child Jesus is the gift of Gods grace, for a Covenant of the people, for a light of the Gentiles ; To open the blinde eyes, to bring the prisoners from the prison, & them that sit in darknesse out of the prison house, *Iſa. 42.6 7.* So that as grace giveth him, so his worke in the flesh is that worke of grace in all the parts of it ; Thus farre we have Saints in Christ, and Christ in the flesh, and the free grace of God in all.

This which followeth will appeare to be as purely grace in God as what hath gone before, though now God comes to have actuall and full satisfaction to his justice.

Now the elect are in Christ, and Christ for us in the flesh ; now the holy law, and Divine Justice of God comes for fulfilling and satisfaction.

But to whom ? why to Christ, so that when justice is fully satisfied, yet that the whole salvation might be a work of Gods free grace.

*Quest.* But why should Justice come to Christ for satisfaction, had he sinned ?

*Ans.* I answer, no ; but in the great designe of Gods grace, to redeeme his people in Christ, Christ was willingly made sinne for us, and tooke our nature that he might stand before Gods Justice in our room as the sinner. The holy Ghost cleares this truth in that *2 Cor. 5. last.* *For he hath made him to be sinne for us who knew no sinne.* The verse before cleares up this ( hee ) in the Text to be meant of God. Be ye reconciled to God, for ( he ) hath made him sinne ; and this ( him ) in the Text must needs be meant of Christ, for it is said of this ( him ) that he knew no sinne ; that is, he had no sin of his owne ; he was that spotlesse Lamb without sinne, so was never any in flesh, since the fall from innocency but Christ ; so that the Scripture is plaine, That God made Christ to be sin for his elect body ; that is, not to be guilty of any sin in himselfe, but to be the surety, the debtor, and paymaster to the justice of God, for all the sins past, present, & to come, of a.l his elect body, so that divine justice goes only to Christ for satisfaction, and in Christ divine justice hath full satisfaction, so that justice and grace in God are both pure in the salvation of sinners through Christ that is thus made sin for us : Here we have Christ made both sinne and flesh by God, and now in the flesh we shall finde Christ making full satisfaction to the justice of God ; for all those

those whom he is made sinne for; as Christ came in the flesh to take up the debt of sinne for his people, and to lye under the wages of sinne, which is death; so in the flesh and in his death hee giveth such full satisfaction to Almighty God, that God doth acknowledge himselfe fully pleased in the travell of his soule, *Isa. 53. 11. Hee shall see of the travell of his soule, and shall be satisfied:* That is, God doth behold that satisfaction which Christ hath made to his justice for the finnes of his people, and in it doth acknowledge himselfe fully satisfied, and for ever well pleased w<sup>th</sup> his Elect in him; that whole Chapter is a proving of Christ in the flesh being made by God an offering for sin, verse 10. to be wounded for the transgression of his people & bruised for our iniquities, having the chastisement of our peace put upon him, so that by his stripes we are healed, it having pleased the Lord to lay on him the iniquities of us all 5, 6. verses.

So that here is not onely Christ in the flesh, but Christ made sinne for his people; that is, hath all the iniquities of his people layd on him by God, with all the wounds, bruises, and chastisements due to them; that is, all the punishment due to sinne from Gods justice; and this Christ undergoeth to the utmost, so that by his stripes we are healed; that is, by his suffering and satisfaction, his Elect are in the justice of God, wholly acquitted and discharged, for God chose Christ to satisfie his justice for sin, and having laide the debt with all the weight of it upon him, and Christ having discharged this debt to the full, Gods justice cannot but discharge it where ever it was due; otherwise as one Text speaks, Christ had dyed in vaine, and the designe of Gods free grace to poore sinners could never be accomplished; So the Apostle in the 3. *Gal. 13.* telleth us, that *Christ hath redeemed us from the curse of the Law, being made a curse for us.*

Christ as our surety and publique Redeemer, tooke sinne with all its weight and curse upon himselfe, and what he hath taken from us, he hath fully delivered us from; so that in his satisfaction he doth fully acquit his elect body; the first debtor, from the whole debt and danger of sin, either in curse or punishment. And the Apostle *Paul* argueth out his triumph in the 8. *Rom.* latter end, upon this very consideration, *Who shall lay any thing to the charge of Gods Elect, it is God that justifieth, who is hee that condemneth; it is Christ that dyed, yea rather that is risen againe:*

As

As if the Apostle had saide, God doth iustifie his elect body as he is a iust God; For Christ hath dyed and is risen againe; That is, Christ is risen as the satisfier of Gods justice in his death; for had not Christs death satisfied Gods justice when as the sinnes, curse, and punishment of sinne, for all his elect body was layd on him, he could never have risen againe but now he is risen and risen as the iustifier of his people, and the satisfier of Gods justice; Now if any shall charge the Elect of God with what Christ hath borne and satisfied for them. Even the justice of God, or the iust God will acquit them, and if God acquit who can condemne, and therefore hee glorieth: So the same Apostle in 4. *Rom.* 25. speaking of Christ as being risen from the dead, sayes thus, *Who was delivered for our offences, and was raised again for our justification*; That is, it was the sinnes of his Elect that crucified him, and it is the justification of his Elect for whom he dyed, he is risen: and as nothing could have crucified him but our sins, so now nothing can condemne those for whom he dyed, he being risen, his resurrection pleades to all justice, satisfaction in his death: And Christ was therefore delivered up to death for our offences, that in his resurrection we might be justified from all offences, Gods great aime and designe of grace, runs thorough the former to the latter of these: *Rom.* 10. 4. the holy Ghost telleth us there, *That Christ is the end of the Law for righteousness to every one that beleeveth*; As if he had said, The beleeving soule shall finde that Christ hath fulfilled, and doth fully keepe the whole Law for him, and so is an end to it for righteousness; that is, Christ is now the soules righteousness not the Law: the Law is kept and fulfilled by Christ for a beleever, so that it cannot charge any soule in Christ to condemnation, but the righteousness and justification of the soule in the sight of God is Christ, not the Law: if any soule could keepe the whole Law in it selfe, the Law might have been for righteousness to that soule, but all have sinned and come short: now the Law is an accuser not a iustifier, but Christ for his people, he fully satisfies and keepes the Law; so that Christ is the righteousness of his people and an end to the Law for righteousness: *This is a faithfull saying, and worthy of all acceptation that Christ came into the World to save sinners*: 1 *Tim.* 1. 15. It was the end of Gods giving Christ, and of Christ comming to save sinners from sinne, Law, death, Hell,



Hell, and what ever would destroy them, and this end is effected, for Christ did not only dye but is risen, did not only take sin but hath satisfied for sinne, and all this is the worke of grace, which appeares in this, it is the worke of God in Christ; the Apostle *Paul* doth acknowledge and confirme this truth in *Rom.* 3. 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ.* The Apostle here sayes it is redemption through Christ, but that doth not hinder our being justified by free grace in God; though God workes through Christ, yet it is all the worke of his free grace, it is through Christ, and Christ is through grace; there is not any tittle of redemption, or justification through selfe, it is all through Christ and by grace, which is no more but grace working through Christ; the great gift of Gods free grace, what ever God doth in Christ can no wayes diminish his free grace, for Christ is the Mediator or middle person betweene God and man; in whom God magnifies his grace to man, and giveth to his people the riches and greatnesse of his love wherewith he loveth them through him; This indeed doth manifest the wisdom and justice of God to redeeme his people through Christ, but it no wayes lesseneth the freeness of his grace, nay it makes it more glorious grace, for that justice is fully satisfied, makes mercy the greater mercy, and the justified is nothing in himselfe all this while but a sinner; now that God should make Christ his way to satisfie his Divine justice by, and to save sinners; this must needs magnifie the grace of God, because the saved and the justified are nothing in the worke themselves, onely sinners and the worst of sinners, saved onely of grace by grace, it is grace in God and grace in Christ; the grace of God through Christ, that makes such as are dead in sinnes to be quickened together with Christ: and from this the holy Ghost telleth us, that (by grace wee are saved: *Ephes.* 2. 5. *Christ came from Heaven to doe his Fathers will; that was, to save all which his Father had given him, not to lose any but to raise them up at the last day,* *John* 6. 38, 39. God chooseth Christ a body, of which he maketh him head and Saviour, and sends him into the World that he might redeeme his body by satisfying justice, so that he might save the whole, and raise them up at the last day as his redeemed body; and all this the worke of Gods free grace through Christ, for Christ doth acknowledge that his worke of redemption

tion was his Fathers will and his word was to perfect the designe of his Fathers grace, that all God had given him might be redeemed through him, and justified by his Fathers grace; in the death of Christ God commendeth his love and grace to us, *Rom. 5.8. But God commendeth his love to us in that whilst we were sinners Christ dyed for us*: Marke it, the satisfaction that Christ gave to the justice of God for sinners, was so farre from being any diminution to Gods grace, that it is a commendation of it, or an exaltation and glory of it, for it exceedingly commends the glory of Gods love and grace, that Christ should dye because we were sinners; there lyes the eminency of Gods love, it is Christ the gift of his grace dying for sinners, this makes all the worke grace, grace in God sends Christ to dye for sinners, whom otherwise must dye eternally in sinne; can there be any thing but grace in this; in the Apostles account Christs dying for us when we were sinners, doth much demonstrate the love and grace of God and surely so it doth. Thus doth God save his people by grace, and satisfie his justice in Christ: Now Christ having satisfied his Fathers justice, fulfilled and kept the Law to the utmost for all his Elect body, he bringeth them to the throne of his fathers justice, as well as the throne of his grace, and there God as a just God doth justifie head and members, *Col. 2. 9, 10. For in him dwelleth all the fulnesse of the God-head bodily: And yee are compleat in him*. As if God should say, Christ hath satisfied my justice as God, man, and through my justice were the justice of a God; yet him in whom the fulnesse of the God-head dwelleth bodily, hath fully satisfied it, and all his members are compleat in him, I have received full satisfaction for them in him, & in him do fully acquit and discharge them of all guilt and unrighteousnesse, before me to all eternity, for yee are compleat in him; That is, compleat in his compleatnesse. *For he was made sin for you which knew no sinne, that you might be made the righteousness of God in him*. Marke it, the end of Christ being made siene was, that in him his elect body might bee made the righteousness of God; that is, that Christ might bee our righteousness as the gift of God, so that Christ being our righteousness wee might bee righteous in the righteousness of God, and so compleat in him, namely Christ, as Christ is the righteousness of God to his people. So are they all compleat in him; and in this the righteousness

nesse of God, Saints are justified at the throne of Gods justice, and taken up into his bosome of grace, for in union with Christ there can be no condemnation, *Rom. 8.* Thus doth free grace in God accomplish and finish its worke of salvation for all his elect through Christ, God doth this worke in Christ that it might be all free grace, and that he might take off all boasting in the creature by the Law of faith, *Rom. 3. 27.* whom he chooseth from all eternity to be heires of glory; he chooseth them in Christ, *Ephes. 1. 4.* whom he calleth out of nature into his grace he calleth in Christ, *Rom. 8. latter end.* Such as he redeemeth he redeemeth through Christ, and makes him to bee redemption to them; *1 Cor. 1. 30. Rom. 3. 2.* Them which God justifies and makes righteous, he justifieth and maketh righteous in Christ, *Rom. 4. 25. 1 Cor. 1. 30. Rom. 10. 3, 4. Rom. 4. 25. Gal. 3. 4.* So Christ hee is made sanctification to his people, *1 Cor. 1. 30. Rom. 8. 10.* And when Saints are taken up into their fulnesse of glory, then they reape the fulnesse of their union with Christ, *John. 17. latter end, John 14. 19. Rom. 8. 17.* So that this whole salvation is the worke and gift of Gods free grace wrought in Christ.

Now that it might be free grace in God, and onely free grace, which begins, carries on, and perfects this worke of Salvation in all the parts and degrees of it; this is the will of God, That the hand which taketh, receiveth, applyeth, and appropriateth this free gift of Gods grace to the souls of his Elect body, should bee the hand of faith; so that as it reignes in the soules of beleevvers, it might appeare to be of grace and not of workes, *Rom. 3. 24. 27. 1 John 3. 23.* *And this is his Commandement, that we should beleeve on the name of his Sonne Jesus Christ:* The will of God appeares in his Commandement, and that is to beleeve in the name of his Sonne Jesus Christ, to beleeve in Jesus as a Saviour and a Redeemer, to save and redeeme his people from their sinns; *Matthew 1. 21.* *And she shall bring forth a Sonne, and thou shalt call his name Jesus; for he shall save his people from their sinnes.* This is to beleeve in the name of Jesus, to beleeve in Jesus, as the Saviour of his people from their sinnes; this is the will & commandement of God; in this sense in Scripture, we are often said to be justified by faith, *Rom. 5. 1.* *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; That is, not*

by faith as a meritorious grace to merit justification, for then it were of works which would destroy the nature of faith, and the designe of Gods free grace, but by faith as an appropriating and applying hand to lay hold on the salvation of Gods free grace through Christ, in beleeving of Gods Word and worke of Salvation, by his free grace through Christ, so as to cast the salvation of our eternall soules, upon Gods free grace, in the satisfaction and redemption of Christ; therefore Justified by faith, we have peace with God, through our Lord Jesus Christ; That is, by faith laying hold on Jesus Christ as our Lord Jesus Christ, so the soule comes to be at peace with God, and to finde God to be reconciled to it, and is thus justified in its owne bosome by beleeving in Christ, that is, the soule doth now beleeve all that God hath said concerning Christ, and what Christ hath done and suffered for sinners, and doth by faith apply, and appropriate this to it selfe, my Lord Jesus Christ, saith a believing soule, whom God made to be sin for me, that I might be made the righteousness of God in him, upon whom God hath layd all my iniquities, & the chastisements due to my sins, & by whose stripes we are healed; So that now I stand compleare before God in him. Thus by believing and appropriating Christ to our owne souls, we come to be justified in our own spirits, and to be at peace with God, in believing God to be at peace with us, we come to be at peace with him; that is, all hard thoughts of God they are gone with unbeliefe, now the soule beleeveeth in God through Christ, it findeth God to be a gracious loving, reconciled Father, and is now at peace with God, or at peace in God, full of peace by beleeving in God through Christ, this is the justification that faith giveth the soule, it lives upon the peace of God in Jesus Christ, and quiets the soule in this, that God is at peace with it through Jesus Christ, and in this sense through the whole Booke of God, wee must understand those Scriptures wherein it is said we are justified by faith, *Gal. 2. 16. Knowing that a man is not justified by the workes of the Law, but by the faith of Jesus Christ, even wee have beleeved in Jesus Christ*: That is, knowing that God doth justifie all through Christ by his free grace in beleeving, and not any by workes; we doe beleeve in his free grace through Christ, and are thereby justified, not of workes; no, not by faith as a grace, for then by workes, but of his grace through Christ, laid hold on and apply by faith; the

the Apostle Paul in *Rom. 3. 22.* *Even the righteousness of God, which is by faith of Jesus Christ unto all that beleeve,* the righteousness of God is the grace of God in Christ, or the grace of God making Christ our righteousness, which righteousness of God by Jesus Christ we apply to our selves by beleeving in the grace of God which hath made Christ our righteousness, and in Christ as he is made righteousness to us, righteousness is the gift of grace, but if faith as an act in us could justifie us, then righteousness and justification would not be of grace, but as faith is only a hand to lay hold on Christ the righteousness of Gods free grace, and this faith the gift of God, not of our selves, *Ephes. 2. 8.* So it hath its place and worke in the great designe of God, the Salvation of his free grace : So in *Rom. 10. 4.* *For Christ is the end of the law for righteousness, unto every one that believeth.* The holy Ghost doth not there say, that beleeving which is a worke of grace in the soule, the soule doth put an end to the Law; that is, satisfie it, and make it selfe righteous; no, for then righteousness would be of the Law, but Christ he hath put an end to the Law for righteousness to every one that believeth; that is, by believing in Christ as our righteousness, there is an end put to the Law, the Law is no righteousness, but Christ is righteousness, and the fulfiller of the Law for all that thus beleeve on him; faith is only the hand to lay hold of, and to appropriate and apply Christ to the soule whom is Gods righteousness, and the fulfiller of this Law for all that so beleeve on him: Beleevers should be exceeding tender of preserving the glory of Gods grace, for it is by grace that we are saved, & only of grace that we are what we are; and for this very cause was faith made the hand to lay hold on grace; grace in God hath not made a hand to destroy it selfe, we must be very watchfull in this thing, and make the grace of God to be the tryall of faith, for that faith cannot be true which doth not advance the free grace of God; the highest pitch of faith in which it is very glorious, is to apply the grace of God to the soule, and to cast the soule upon the free grace of God, to unselfe the creature, to trample its best workes under feet as drosse and dung, and resting full in the grace of God through Christ, desiring onely to be found in him, *Not having our owne righteousness, which is of the Law; but that which is thro'gh the faith of Christ, the righteousness which is of God by faith, Phil. 3. 8, 9.* True faith,



faith it lifts up free grace in God, by seeking his righteousness by faith; it aims no higher but to be a hand to receive the gift of grace. (Gods righteousness, the Lord Jesus Christ.)

The true worke of faith in the soule is to bring in Christ, and cast out the Law as that Schoole-Master which kept the soule under feares till Christ came, and to acquaint the soule that it is a Childe of God through Christ Jesus, *Gal. 3. 25, 26.* and that in Christ it hath everlasting life, *John 6. 40, 47.* Thus believing in Christ the soule is strengthened in the inward man, Christ dwelling in the heart by faith, *Ephes. 3. 16, 17.* and establishing the soule in its union with Christ, that soule which beleeueth in Christ as the gift of Gods free grace, in whom God giveth eternall life, hath the witnesse in himselfe, *John. 5. 10, 11.* He is sealed up to the love of God, in keeping the record of God, that faith he loveth it freely and hath given Christ for it, now the soule beleeveth this word of God, and rests upon it, takes Gods word for its eternall salvation; this is the true office of faith in the soule to lay hold of the Salvation of Gods free grace in Christ declared by his word, and to apply and appropriate it to it selfe, so as to rest and depend wholly upon it for Salvation, and herein the soule comes to have the witnesse within its selfe, by believing thus on the Sonne of God: That it might appeare to be the will of God that all which are saved of his free grace by Christ, should be made partakers of this Salvation in themselves by believing in him, and the salvation of his grace. I shall offer two things to consideration;

First, The Covenant of Gods free grace.

And secondly, The promulgation and spreading abroad of the Gospel.

First, Gods Covenant of free grace in *Jer. 31. 31, 32, 33, 34.* and *Heb. 8. 8, 9, 10, 11, 12.* In which God doth freely ingage himselfe, *To be our God, and that we shall be his people, so put his Law in our inward parts, and write it in our hearts, that all his people shall know him from the least to the greatest, and that he will forgive their iniquity, and remember their sinnes no more;* In this Covenant God wraps up all the parts of the salvation of his free grace, and doth fully oblige himselfe to them all: Now what is the reason that God doth thus oblige himselfe by Covenant, it is because of himselfe, that he might not goe back from his designe of grace to his people?

No

No, he is God that changes not, an immutable God, *Numb-  
23. 19.* God from everlasting to everlasting, *Psal. 90. 2.* But God  
makes this Covenant for our sake, that we might beleve in him  
as a God of grace, and a faithfull God; the holy Ghost argues  
thus, he telleth us that a faithfull man will keepe his Covenant,  
much more God; as if he had said, The faithfull God hath made  
his Covenant of grace, that you might beleve he will make good  
his Covenant; as he is a faithfull God; God obligeth his owne  
faithfulnesse in a Covenant of grace that his people might have  
both his grace and his faithfulnesse for a foundation of their  
faith, God will be beleved by his people, and therefore he en-  
gageth himselfe as a faithfull gracious God; to the faith of his  
people, sayes God, I will pardon your sinnes and remember  
them no more, I will put my Law in your hearts; the Law of  
the spirit of life in Christ Jesus, and I will be your God, and you  
shall be my people; beleve all this, for I will doe it saith God:  
the faithfull, the gracious and omnipotent God; I that am  
omnipotent who can hinder me, I that am gracious, so that  
your sinnes can be no barre; nay, I that am faithfull and cannot  
ye nor repent, I have spoken it and I will make it good, what  
is the meaning of all this? but that we should beleve the faith-  
full word of our faithfull and gracious God: he will oblige his  
owne faithfulnesse by way of Covenant, that wee might beleve  
in the free salvation of his owne grace made out in that Cove-  
nant.

Secondly, Consider what is Gods end in the promulgation, and  
spreading abroad of the Gospel.

It is not that his people should beleve in the salvation of his  
owne grace; why is Christ pleased to be the way of Gods salva-  
tion to his people of his owne free grace, so that whom ever be-  
leeveth thus on him, hath everlasting life, *John 6. 47.* But that  
they might beleve and be saved by him, *29. verse, This is the  
worke of God that yee beleve on him that he hath sent:* This is the  
end of the Gospel, for it is the effect of it, where it workes sa-  
vingly, this is Gods worke, or the worke of his spirit in the  
Gospel, to make soules beleve in Jesus Christ whom hee hath  
sent, when Christ sent forth his Disciples to preach the Gos-  
pel, he directeth them to the lost sheepe of the house of Israel, and  
directeth them to preach this, that the Kingdome of Heaven was at  
hand.

hand, *Math. 20. 6, 7.* That is, goe to poore lost soules in the selves, and tell them that the Salvation of Gods free grace is at hand, it is neere to them, it seekes them, and saveth them freely; but what is the end of this, onely that the history of Christ might come to these lost soules; no sure, that is not enough for lost sheepe, but that they might beleve in the salvation of Gods free grace and be saved, and for this end hath God preserved his Gospel in the World, and made it to prosper, against all the power and malice of Satan and his instruments, that thereby his people might heare the glad tydings of salvation by free grace in Christ, and in the beleaving of it be saved and established, *John 6. 40. This is the will of him that sent me, that every one which seeth the Sonne and beleeveth on him may have everlasting life;* It is not onely a bare hearing or seeing of Christ in the flesh, but believing on him, that makes Christ to be everlasting life to the soule; and this is the end of God in the Gospel, that soules might have everlasting life, through beleaving in Christ; it is faith in the soules of his people that God intends both by giving the Gospel to the World, and preserving it in the World; So that for these two reasons, which might have bin exceedingly more enlarged, it doth appeare, That this is the will of God in keeping his salvation to be wholly the worke of his grace; that the hand which received and applyeth it should be a hand of free grace, which is the worke of his own free grace in the soule.

Thus farre I have held forth matter for faith in the soules of beleivers to rest on for establishment in the poynt of salvation, by shewing, in some of Gods Attributes what he is in himselfe, and what the designe of his free grace is, in the salvation of sinners.

My intention is to hold out more matter for faith to take in, before I give the arguments for Faith, or motives to Faith.

Now I finde this by my selfe, and others; that feares and doubtings in the soule, next to its own salvation, is about the Church and people of God on earth, how it will fare with them, and therefore I shall in the next place take that into consideration.

You shall heare poore soules that love Christ and his people, but are weake in faith, make these sad complaints; O the poore Church and people of Christ, what will become of them; the multitudes

multitudes of the World they hate them, so that they use all their power and policy to ruine and destroy them; Princes of the Earth joyne themselves together and take counsell against them, if any in power own them, it is but a little number; and they but for a little time, we finde them men subject to temptations many times when as by faire promises and some small beginnings men in power beget a confidence in Gods people concerning them, til fairer advantages are offered by Satan in a temptation to their flesh, and then they prove false to former promises and undoe all their beginnings of good, by setting open the Flood-gates of evil and tyranny upon the Church and people of God Satan sheweth them the World, they are taken with the temptation fall downe and worship him; and if Gods people will not doe so too, then then the furnace must be heat seaven times hotter then before, and if they desire to goe into the Wildernesse to worship the Lord their God, then they are idle, the Task-masters must increase their worke; so that truly sayes this poore bleeding heart, if a man have any thing more then a naked profession of Religion, in such a forme that wil be turned by every blast of power from men, he is then taken for a Sectary, an Heretique, and an enemy to *Caesar*; So that not onely the ignorant multitude but even Authority it selfe, *which should protect them* is set against them: Now helpe Lord, sayes these afflicted Spirits, *good and goodly men they cease, for the faithfull fall among the children of men: They speake vanity every one with his neighbour, with flattering lips and with a double heart doe they speake:* So that all worldly men, who are much the greater number, are either open or private enemies to the Church and people of God; therefore words are but the fleshly policy of their false hearts, the mischiefes lyes at the root; so that what ever the Serpent brew'd, proves, their businesse is to bruise the heele of the Woman, Christ in his Church and people; So that indeed, the condition of Gods Church and people in the World is very sad, they are a Lilly amongst Thornes, enemies either open or private round about them.

It is so poore heart? Why then looke up with an eye of faith, and all men false, yet God is true; wil not the powers on earth be kinde to Zion, doe they neglect their duty to protect the praise-worthy; Yet feare not, God wil be kinde and faithfull

too, he is Lord of Lords, and King of Kings, all the powers in Heaven and Earth must obey him, for thy encouragement, and matter for thy faith to build on to the establishment of thy spirit, take into thy bosome, and seriously consider what follows.

First, consider Gods interest in his people; *Isa. 43. 1* But now thus saith the Lord that created thee, O Jacob, and he that formed thee O Israel; feare not, for I have redeemed thee, I have called thee by my Name, thou art mine. Observe the end of God in this Scripture is to keepe up his peoples hearts above feare, and the way God taketh is this, to let them know his interests in them; why sayes God, I have not only created thee, but I have redeemed thee also, thou hast not only my first but also my second creation upon thee, the new creature; thou art my redeemed one, my image, so that thou bearest my name, thy enemies looke upon thee as the redeemed of the Lord, thou bearest my Name, and *thou art mine*, my interest, thou art *Jacob my servant* and *Israel whom I have chosen*. Marke the Scriptures, Thou art my chosen interest, my redeemed interest, my new created interest, my servant whom I have chosen to beare my name; thus *art thou mine*, Now why shouldest thou feare? Doeſt thou thinke I will let my name be blotted out? I am God not man, I cannot lye, I cannot be changeable; if I chooſe thee to love thee, to make thee my redeemed one, upon whom I will ingrave my Name, as a holy God in the new creature, and so proclaime thee to the World to be mine; I will never caſt thee off againe, nor out of my love and care; thou art mine, and I am thine. my love thine, I am thine as I am a God of free grace in Chriſt, I am thine, my power is thine; that is, it is all for thee, as I am an Omnipotent, Almighty, alſufficient, and Eternall God, so am I thy God, therefore feare not; none can pluck thee out of my hands; Gods Church and people are his inheritance, *Zach 2. 12.* And the Lord ſhall inherite Judah his portion in the holy Land. Gods people are his inheritance in that Land where they are, God ſo accounts of them, that is, though Heaven and Earth be the Lords, yet he counts his people his inheritance, that which he moſt loves and prizeſh; ſo that hee will never caſt them off nor deſtroy them; God ſeeth theſe tearmes meerely to ſpeake to our capacity, that he might tell us we are to him, that which we

count



count most deare to us, so as never to part with them, but to use our utmost power to preserve and keepe them, as our Name, and our Inheritance, we are exceeding tender of these, and doe our utmost to preserve them; so sayes God, my Church and people are to mee exceeding deare, as tender as the apple of my eye, all my power shall preserve them, they are my Name and my Heritage; nay the Church and people of God is Gods habitation and his dwelling place, not as a confined God, but as a glorious God and loving Father, *Ezekiel 37. 26. 27. 28. God Covenants to set his Sanctuary and his Tabernacle in the midst of his people for evermore:* That is, I will dwell amongst you for ever, you shall be my delight, and my habitation for evermore. *I will walke among you,* sayes God, *and will be your God, and you shall be my people.* *Levit. 26. 12.* I am your God you are my interest, I will live in you and walke amongst you, as in my Heritage, and the people which I have chosen to beare my Name; so the Apostle *Paul* writing to the Church of God at *Corinth*, *2 Cor. 6. 16.* telleth them that they are the *Temple of the living God, the people whom God hath chosen to dwell in, and to walke in them as their God, and they as his people;* We see then this is the Churches interest in God, they are his people whom he ownes for his, dwelleth in them, sets his Sanctuary and his Tabernacle in the midst of them, walkes with them, puts his Name upon them, makes them his owne Inheritance, and is as tender of them as of the apple of his eye; and this God declares to his Church and people that they should not feare, for hee hath power enough to preserve his owne interest, and love enough to answer all their wants; Gods people they are the sheep of his pasture *Psalme 100.* He feedes and keepees them, as his owne peculiar interest, the children of *Zion* finde bread enough in their Fathers house, *Psalme 134.* last. *The Lord that made Heaven and Earth blisse thee out of Zion;* As if the Psalmist had said, God as a God of blessings dwelleth in *Zion*, that is his heritage, his throne where he sits and blesteth; So in the *146 Psalm* last. *The Lord that reignes for ever, even the God of Zion;* and the *147 Psalm, 12.* *Praise thy God O Zion, The Lord is for ever thy God O Zion, therefore praise him;* this is Gods interest, he is the God of *Zion*, and so he reignes for ever, there he wraps up the glory of his grace, and there he reignes in his power and greatnesse for ever. This doubtlesse is ground of

great establishment to our souls concerning the Church and people of God though in the wilderness, amongst ravenous beasts, and subtle foxes that seekes to destroy the tender vines; yet even here they are Gods interest, his inheritance, his chosen and redeemed ones, in whom he dwelleth, and amongst these golden Candlesticks he walke, so that his Church and people are certainly safe as they are thus his interest.

But as if this were not enough to our doubting unbelieving hearts, see how God hath engaged his faithfulness to his Church and people by way of Covenant, besides the first making of his Covenant of grace in the 31. Jer. and Hebr. 8. Observe how he followeth it, *Isa. 59. 20, 21. And the Redeemer shall come to Zion, and unto them that turne from transgression in Jacob saith the Lord.*

*As for me this is my Covenant with them saith the Lord, My spirit that is upon thee, & my words which I put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seedes seed, saith the Lord from henceforth and for ever.* This is Gods Covenant of giving Christ and his Spirit to his Church and people, that so he might preserve his interest in them for ever; he makes his Covenant in Christ, that it might be an everlasting Covenant, and that believers might plead his owne Covenant before him in Christ. So in *Psalm 89. 34, 35, 36. My Covenant will I not breake, nor alter the thing that is gone out of my lips. Once have I sworne by my holinesse that I will not lye unto David. His seede shall endure for ever, and his Throne as the Sun before me.* By David here is meant Christ; God makes a Covenant and an Oath in Christ, that his seede, his Elect, Gods Interest, his Church and people, shall endure and stand before him for ever: God makes his Covenant to strengthen faith in his Church and people, that wee might argue thus, God is an infinite, pure, faithfull, and unchangeable God: so that what he covenants and swears to, must certainly be, not one tittle of his word can faile, because he is a faithfull God, and his faithfulness he hath freely engaged to his Church and people by Covenant, for the establishment of their soules.

In the next place, consider Gods care of his Church and people, and his promises to them, in which he declares his interest in them. In *Isa. 43. 2, 3. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.*

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When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, for I am the Lord thy God, the holy one of Israel, thy Saviour.

Observe Gods care of his Church, they shall not goe without him: and then the effect of his presence though they go through dangers, yet in Gods care and presence they shall be preserved from all danger and ruine: God preserveth them as his owne interest; though they goe through deepe waters, even rivers, yet they shall not overflow them; God keeps their heads above water, he will not let his owne interest sincke; though they walke through the fire; yet God preserveth his interest from burning and consuming: This care over his Church and people God doth engage himselfe to by promise; thus God engageth his faithfulness, that he wil preserve his owne interest in the World, his Church and faithfull people; both which, his interest, and his faithfulness are strong arguments to faith, and God maketh his use of them. Feare not (sayes God) I am with thee, vers 5. So in the next Chapter, beg. Feare not O Jacob my servant, and Jerusalem whom I have chosen, for I will give you water when you thirst and poure my Spirit upon your seede. And so goes on, making promises to his people and comforting them in their interest in him; I am your God, and your Redeemer, the holy one of Israel, besides me there is no God. If I say I will preserve you, none can hurt you, for besides me there is no God: I that am your God, am the only God, & I that am this will preserve you in all dangers as my own interest, I will not leave you in fire or water; that is, not in any danger: so God speaks comfortably to Zion, in Isa. 51.3. He saith, he will comfort all her wast places, & he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voyce of melody. God for his Churches comfort doth engage himself to make her fruitful in her most barren places, and it shall be the fruit of joy and gladness: She shall be fruitfull as the garden of the Lord, and in the Spirit of the Lord, and the fruits of that Spirit shall be thankfulness and a voyce of melody to the Lord. Here is God still maintaining his owne interest in his people, in all his care over his Church and people, & in his promises to them, therefore feare not, for the interest of God hath God for its interest. So in Ezek. 34.20. to the end; there God makes many a precious promise.

promise to his people, and expresseth much of his care over them; and what a defence he will be to them: Sayes God, I will be judge betweene Cattle and Cattle, I will save my owne flocke, they shall no more be a prey to those proud cattell which thrust with the side & shoulder; But sayes God, I will set a shepheard over them, my servant David (which is Christ) and he shall feede them, he shall be their shepheard, & I will be their God; yea, Christ shall be a Prince among them, I the Lord have spoken it. And I will make a Covenant of peace with the beasts of the field, so that they shall dwell safely in the wilderness, and sleepe in the woods, and all about them shall be a blessing to them; Thus shall they know that I am with them, and that they are my people and the flocke of my pasture saith the Lord God.

Here is a bundle of promises, all full of mercies, goodnesse, care, and providence from God; what is the reason of all this? why sayes God, *they are my people*: My interest is in them; they are the sheepe of my pasture, therefore Christ shall be their shepheard and their Prince: he shall take care of them, and rule over them with righteousness: Doe you thinke that I am carelesse of my people, my interest in the world, for I have given them a Prince of power and righteousness to rule over them, and to take care of them, even Jesus Christ, who shall feed them and preserve them as the sheepe of my pasture. So likewise in *Isa. 4. 5, 9.* God promises to be a defence about all the glory of Zion, to be to them *a pillar of cloud by day, and of fire by night; to be a tabernacle, a refuge; and a covering to them from heat and stormes.* This is the fruits of the Kingdome of Christ; it was Gods care in making him King over his Church; that they might not only be governed in righteousness but also preserved by his power, and in him have a defence about all their glory. *Hosea 14. 4.* God promises to *heale the back sliding of his people, & to love them freely.* This is a precious promise indeed; that Gods free love will heale the back-slidings of his people; it is a signe he will keepe his interest in them, if he loveth them freely, and that free love doth sanctifie them, and heale their back-slidings. nay God doth promise to doo it, so that his people may plead his promise to them when they slide their owne wants. See what care God takes of his Church and people whom he loveth freely, *Isa. 27. 3.* *I the Lord doe keepe it, I will water it every moment lest any hurt it, I will keepe it day and night.* See what care God takes of his Vineyard.

to keepe it day and night, so that none can hurt it, and to wa-  
ter it every moment, that it may be very fruitfull in the spirit :  
God will make his Vineyard holy, it is his owne, he will mani-  
fest his interest in making it like him, and then he will preserve  
it as his owne, never leave nor forsake them, keepe them day  
and night safe in his free love and protection, so that not any  
shall have power to hurt them. Wicked men though very indu-  
strious, cannot be so watchfull to harme the people of God, as  
God is to keepe them from harm ; he is a God that neither slum-  
bers nor sleeps, he takes care of his people day and night, yea  
every moment, there is no feare that he will loose his interest for  
want of care, nor can he loose them for want of power, for he  
is an infinite omnipotent God, and there is no God besides him,  
therefore care and power in God is sa e defence to all his peoples  
glory, who a e his interest, *Isa. 30. 18. The Lord waites to be gra-  
cious to his people.* As if he had said, God stayes for opportunities  
to doe his people good in, his heart and hand is full of mercies,  
and hee waites to shew forth the riches of his grace to them. God  
there exalts himselfe to shew mercy to his people : And the Pro-  
phet *David* makes this ground to exhort Princes to give glory to  
God, by reason of his power and protection to his people, in *Pf.*  
*29. 20. 11. The Lord sitteth upon the flood (saith he) yea, the Lord sit-  
teth King for ever, the Lord will give strength to his people, the Lord  
will blesse his people with peace.* It is the Lord that is King, it is he  
that reignes, and only can blesse with peace ; and whom will he  
thus blesse? why, his people, his inheritance in the world, there-  
fore Princes and earthly powers commit folly to thinke they can  
curse where he will blesse ; for the *Lord sitteth King for ever*, and  
all earthly powers are made by him, and for to be his footstoole,  
so that he can kicke them downe when he pleaseth ; and if they  
meddle with his anointed chosen heritage, hee will reprove  
Kings for their sakes ; That is, as they are his foote stool, so hee  
will trample them to dust, if they touch the apple of his eyes  
God will preserve his interest, his people, when as he shall turne  
the world to its first lump of darknesse, and were it not for this  
his interest that is in the world, the world would soon have a peri-  
od. And in *Pf. 112. 6. Surely (sayes David) a good man he shall not be  
moved for ever, the righteous shal he had in everlasting remembrance.*  
It is the righteous man that is *Gods interest*, whom he hath

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in everlasting remembrance of mercy. So in *Psal.* 125. 1. *They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth for ever.* Mount Zion, that is, the Church & people of God, which is Gods interest, it cannot be moved this mountaine can never be overturned, it is fixed in God, he takes care of it as that whereon he hath placed his Name, to abide for ever. So in *Psal.* 133. last. *Upon the mountaines of Zion, there the Lord commanded the blessing, even life for evermore.* Zion is the place where God commands his blessings & life for evermore to dwell; God dwells in Zion as a God of blessings, & the life of his Church and people for evermore, *Psal.* 147. 2, 3. *The Lord doth build up Jerusalem, he gathereth together the out-casts of Israel. He healeth the broken in heart, and bindeth up their wounds.* This is Gods care over his inheritance in the World, his chosen people, he buildeth them up, and gathereth them together, he healeth the broken-hearted, and bindeth up the wounded; that is, he maketh them what they are, and supplyeth all their wants, he makes them his people, and takes care of them as his people; and upon this his interest he doth expostulate the case with his people, how they should thinke that he should forget them, *Isa.* 49. 14, 15, 16. *But Zion saith the Lord, hath forsaken mee, and my Lord hath forgotten me.* Why sayes God, can my people argue this thing with me? Can a mother forget her sucking child, that she should not have compassion on the sonne of her wombe? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palmes of my hands, thy walls are continually before me. Mark it, God puts the case as home as possible creature-affections could carry it; can a tender mother forget the sonne of her wombe, and the child of her breast? yea it is possible, for she is a creature: but what then, *I am God*, I will not forget my people; why sayes God, you are my people, my interest, I cannot forget you, *I have graven you upon the palmes of my hands* you are continually before me you are engraven in my hands, and my heart too, my eternall love hath done it, and eternity cannot wipe it out; you are ever before me as my interest, I can never forget you, my thoughts are ever upon you for good, and my care is ever over you for protection; my right hand is over you, and my left hand is under you, my loving kindnesse doth embrace you for ever, you are the jewels I have chosen to glorifie my free grace on to all eternity:

ty; you perhaps have found men false; what is that to me; though they seek to serve their corrupt ends on you; yet my end is pure, to preserve my glory in you as my interest; you must not judge me by men; the World is their interest; but you are mine; and when they sleight and trample you under foot to close with the World, then will I sleight and trample them under foot in the preservation of you: that are my peculiar interest. I will not give up my people whilst I keep my being; and I am God from everlasting to everlasting; and there is no God besides me; I will keep my people as my being; for it is the designe of my eternall love and free grace that my people shall have their being in me and with me for ever; you are graven upon the palmes of my hands for evermore; you are my people in Covenant, the Elect and chosen of my grace, to be my inheritance and dwelling place for ever; I cannot forget you, you are ever before me, you lye in the wounds of my Sonne Jesus Christ; and you are righteous in my own righteousness; so that to forget you, were to forget my selfe and Jesus Christ; I am a full treasury of mercy and grace, and you are the only vessells whom I have chosen to fill with mercy and grace to all eternity, thinke you that I can forget you, as you are my inheritance; so I have made my selfe your inheritance, and you are fellow heires with Christ, is it possible I can forget you to whom I have given my selfe for an inheritance; no, I have you in remembrance as my beloved ones for ever, my one grace hath begotten you, my heart of love is to you, and my outstretched arme of power and Majesty is for you, you shall know I have not forgotten you, I and so shall your enemies too, they shall know that you are my interest, and my care is over you as my chosen inheritance, whom I will preserve in the utter ruine and destruction of your enemies.

Rom. 8. 17.

Bloody heard, hearsed Pharaoh and all his Host overthrowne in the Red Sea, doth proclaime this to the World; so those that cast the three eminent children of God into the fiery Furnace, they were consumed with the blast of the Furnace, when the Saints of God walked harmelesse in the fire; In the 33 *Isa.* beginning, there is a woe pronounced against those that made waile and spoyle of Gods people, and deale treacherously with them; the righteous God will be sure to spoyle

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Psalm 2.

all treacherous wretches which deal treacherously with his people. I sayes God, doe you thinke that I have forgotten my people, and that you should prosper in your treachery? Farre be it, I have set my King upon my holy hill of Zion, and he shall break the egges of my Inheritance, my Church and people, with an Iron Rod, he shall dash them in pieces like a potters vessell.

Observe the Scripture, it is the power of Christ that is the defence of his Church, and the ruining of their enemies, and he doth it with an Iron Rod; Christ reigns over them in his indignation, he dasheth them in pieces very easily, as a Potter doth a bricke piece of clay, and when they are thus broken they are quite destroyed, never to be made whole againe no more then a broken Pot; the enemies of Christ and his people, they rage, take counsell together, and set themselves against the Lord Christ and his anoynted people, but the Lord he sitteth in Heaven and laugheth them to scorne; what sayes God, you thinke to bring your ends about, and your designs to passe, you thinke your counsells very deep they cannot be found out, and your power so great that it cannot be shaken, and nothing will satisfie your souls but to destroy us, murther from off the face of the Earth; I tell you sayes God, you imagine a vaine thing, and you are all this while inventing your own ruine, you engage your selves to certaine destruction when you set your selves against my people, be you what you will, Kings or Counsells, you shall surely be crushed to pieces in the undermining my interest, it is your folly to looke upon them in themselves, so they seeme a poor despisable people which doth harden your Hearts, but did you see them as they are in me, my interest, you would then see your folly, what are you, or all the Nations of the Earth to me, no more then the drop of a bucket, or the small dust of the balance, I will speak to you in my wrath, and vex you in my fore displeasure, if once you touch my people the apple of mine eye, therefore sayes he, be wise O yee Kings, and be instructed you Judges of the Earth, you that make Lawes, and you that rule and reigne, take heed, be wise, meddle not with my Inheritance, I am only King and Law-maker there, it will be your wisdom to kisse the Sonne, and to serve him with feare and trembling, but if you intrench upon his Kingdome and offend one of his little ones, I assure you he will be angry, he is zealous over them and his own glory, he will

will have no sharers in his Kingdome, nor will he suffer any to rend his Flock, but he will be angry, and then O Kings and Counsellors, you shall all perish from the way, you shall never bring your designs to effect. God will bring his designe to perfection, which is your ruine and your end, when Christ is intrenched upon in his glory and his jewells, then is his wrath kindled very hot, and then he shewes himselfe what he is in his victory over his enemies; in *Isa.* 63. Then he cometh from *Edom* with dyed garments, stained all over in the blood of his enemies, this is the day of his vengeance, now he treads downe his enemies in his anger, makes them drunke in his fury, and brings down their strength to the earth; thus doth Christ destroy the enemies of his people, for he hath an interest in them as God hath. In *Psal.* 2 6. Christ is King of his Church, the government is upon his shoulder, *Isaiah* 9. 6. The Church is Christs Spouse, *Cant.* 4. 8. his love, 1. She is the Lambs Wife, *Rev.* 19. 7. The body of which Christ is the head, *Ephes.* 1. 22, 23. And Christ owneth his Saints and people to be his Brethren, and Sisters, *Mat.* 12. 49, 50.

Now what doe all these relations speake, but union with Christ? *Cant.* 2. 16. *My beloved is mine and I am his*, and Christs interest in his people, which he will preserve as his glory and delight; he will not spoyle his Kingdome, nor suffer others to doe it, he rules in the midst of his Kingdome, in the hearts of his people with a golden Scepter, even his own Spirit, he binds them to his commands by his words of love, and he protects them from ruining by their enemies with his Rod of Iron, he will be sure to preserve his Kingdome as his glory, this his glory he will not give to another; and his Spouse he will keep as his delight, shee is the Wife of his bosome, his love, his faire one, one whom he hath made faire by his love, and lovely in his loveliness, compleat in him, he hath washed her clean in his owne blood, and hath made it life blood to her, so that shee liveth to the glory of his grace, that streames in his blood; Christ hath made his Church so cleane in his blood, that it becomes his own body, and he the head of it. Christ having purified a body for himselfe, will never be a head without a body; for he is such a head as can both purifie and preserve his body; yea, he is such a head as is sensible of the sufferings of his body, as Christ hath

taken his people into all the relations of love, so they shall surely finde the fulnesse of his love in all those relations; Christ will be a King of love to his Kingdome, a husband of love to his Spouse, a loving head to his body; and all his Brethren and Sisters shall find him a Brother of love? Nay he is a loving Redeemer, so full of love that he became sin for us to make us righteous, so full of love that he would beare all the stripes due to our sins, so that we might be healed in his stripes.

What doe you argue from hence?

Why that he will never cease to love his people, nor will he ever loose his interest in them, or be failing of his love in any relation to them: he will certainly preserve them alive for whom he hath dyed, to give life: *Because I live,* sayes Christ, *you live also,* John 14. 19. You are my body I am your head, I have life in my selfe and give life to my body; for I cannot be a head to a dead body, what life is in me is your life, for that is your interest in me, and this is my glory and the glory of my Fathers grace through me, *That whom ever believeth in me hath everlasting life,* John 6. 47. Now sayes Christ, *Let not your hearts be troubled, you believe in God, believe also in me,* John 14. 1. Believe in God through me, I have an interest in you as God hath, and I will be very tender of it, for I dyed to purchase it, and I live to maintaine and preserve it, and assure your selves as certaine as I live you live, I live that in me you might have eternall life, and that God in me may fulfill all those promises which he hath made unto you of my peacefull Kingdome, and of the righteousness of my reigne in you and over you; therefore consider them, they are Gods promises made in me, not one tittle of them shall faile, they are your portion, your peculiar interest; take them and live upon God in them, for he will make them all good in me; you are Gods interest and mine, and these are your interest in God through me, Fear not little flock it is your Fathers good pleasure to give you the kingdome, the Kingdome of grace and of glory, of righteousness and peace, where none shall be able to disturbe or destroy you.

I intend here to gather up some Scriptures together which holdeth forth this righteous and peacefull Kingdome of Christ in the Earth.

As first, Jer. 23. 5, 6. *Behold, the day is come saith the Lord, that I will*

*I will raise unto David a righteous branch, and a King shall reign  
and prosper, and shall execute judgement and justice in the Earth.*

*In his dayes Judah shall be saved, and Israel shall dwell safely,  
and this is his name whereby he shall be called, THE LORD OUR  
RIGHTEOUSNES.*

This is a promise of the righteous and peaceable Kingdome of  
Christ, this righteous branch and King in the Text is meant of  
Christ, for this is his Name; *The Lord our righteousness*, which  
is Christ, whom is a God-made righteousness to us; now behold  
Christ our King and righteousness, his day is come saith the  
Lord, when he shall reign in righteousness amongst his people,  
and shall execute judgement and justice in the Earth, and in his  
dayes Judah shall be saved and Israel shall dwell safely, it shall be  
a Kingdome of peace and safety, for the Lord our righteousness  
shall reign; a righteous reign must needs produce a peacefull  
Kingdome, therefore Christ the righteous is called the Prince of  
peace, when he shall execute his judgement then will justice be  
done in the Earth; then Judah shall be saved from the hands of  
the spoyler, and Israel shall be kept in safety: I, this will make a  
Kingdome of peace indeed, and this is the peace that Christ our  
righteousness will bring in the dayes of his glorious reigne a-  
mongst his people in the Earth. So in the 11. of *Isaiah*, from  
the 1. to the 10. verse, There is a Prophecie of the peaceable  
Kingdome, of the Branch out of the Root of Jesse, which branch  
is Christ; it is said the Spirit of the Lord shall rest upon him, and  
it shall be a Spirit of Counsell, and might, and knowledge, and  
the feare of the Lord; so that he shall judge the poore with right-  
eousnesse, and reprove with equity, for the meek of the Earth:  
That righteousness shall be his girdle, and faithfulness the gir-  
dle of his reins: Now observe what is the fruits of the reigne  
of this righteous King, why it is peace in all the holy Mountaine,  
neither Wolfe nor Leopard, Lion or Beare, Aspe nor Cock-  
atrice, shall hurt or destroy in any part of it, but this King of  
righteousnesse will make the Wolfe and the Lambe dwell toge-  
ther, the Leopard to lye downe with the Kid, and the Calfe  
and young Lion together, and a little child shall lead them; the  
Cow and the Beare with her young ones to feed and lye downe  
together, and the sucking child to play at the hole of the Aspe,  
and the weaned child to put his hand into the Cockatrice Den.

What



What is the meaning of all this? Why it is a description of that glorious change which the righteousness of Christ in his reigne over the Earth, shall have upon the natures of his and his peoples Enemies, those Beasts of prey; though they remaine Wolfes and Leopards, Lions and Beares, Aspes and Cockatrices, yet the righteousness of his reigne shall be so glorious that it shall chaine up their devouring nature and take off their strength to mischief, his righteous government shall overawe them, and be as a hooke in their nostrills, so that a young child, a little strength shall lead them, for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea; God shall be known to reigne over all the Earth; it shall be covered with the brightness of his glory, his enemies shall know and tremble, and his people shall know and rejoyce: So the same Prophet in *Isa. 42.* beginning, speaking of Christ, sayes of him, *A bruised reed shall he not break, and smoking flax shall he not quench: for he shall bring forth judgement unto truth, he shall judge and give judgement in truth, he shall see judgement in the Earth, and the Isles shall waite for his Law.*

He shall reigne and command the whole earth, they shall all waite for his Law, and then shall the whole Earth be filled with judgement when the righteous child Jesus shall reigne: So the Prophet *David* speaking of the reigne of Christ, under *Solomon* his Type, in the 72. *Psalme* 7. so on: *In his dayes shall the righteous flourish, and abundance of peace so long as the Sunne and Moone endureth; he shall have dominion from Sea to Sea, unto the ends of the Earth, those that dwell in the Wildernesse, the Beasts of prey, shall bow downe to him, and his enemies shall tieke the dust. Kings shall come in with their presents, and offer gifts to him; yet all Kings shall fall downe before him, all Nations shall serve him, and he shall deliver the needy and poor, he shall redeme their soules from deceise, his Name shall endure for ever; men shall be blessed in him, and all Nations shall call him blessed, the whole earth shall be filled with his glory.*

Thus will Christ reigne in righteousness, and all the King of the Earth shall tremble for their unrighteous reignes, they shall all come in and offer up their Crownes and Scepters to the King of righteousness, bow downe before him and lay all their power at his feet, and waite upon him for his Law, then shall

the Earth rejoyce that the Lord reignes, and then shall the righteous be glad that the King of Zion rules in the whole Earth, then shall the Land be a Land of peace; when righteousnesse reignes then will peace flourish like the Tree planted by the river side, that is alwayes green and flourisheth; When Christ comes to reigne thus in the Earth, it must needs be peace, for then all his people will be one, they will all have but one name, the Lords people and his name written upon them; *Zachariah 14. 9. And the Lord shall be King over all the Earth; in that day shall there be one Lord, and his Name one.* When the Lord thus reignes over the whole Earth, his people will be one, then Names shall not divide his people, for they shall all be knowne by his Name, and he their King; a holy King and a holy People, he shall be known by his holinesse and righteousnesse, so shall his people; his holy Name shall be written upon them, and that shall be a defence about all their glory. Take one Scripture more which is exceeding full to this purpose, in *Isaiah 2. beginning, And it shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the Mountaines, and shall be exalted above the Hills; and all Nations shall flow into it, and many people shall goe and say, Come yee and let us goe to the Mountaine of the Lord, to the House of the God of Jacob, and he will teach us of his wayes, and we will walke in his pathes; For out of Zion shall goe forth the Law, and the Word of the Lord from Jerusalem; and he shall judge among the Nations and shall rebuke my people; and they shall beate their Swords into Plow-shares, and their Speares into Pruning-hoores; Nation shall not lift up Sword against nation, neither shall they learn War any more.*

Micha 4. beg.

First, this Scripture telleth us the time of Christs reigning thus in righteousnesse, it shall be in the last dayes the latter end of the World.

Secondly, how this thing shall be, that Christ shall be lifted up above all Hills and Mountaines, above all powers and greatness in the World; he shall then take all power and government into his own hands, all the Mountaines shall flow into him; the Mountaine of the Lord shall swallow them all up, there shall in those dayes goe forth no Law but what goeth forth of Zion, Christ shall reigne amongst his people, and the Earth shall be filled with the peace of his reigning in righteousnesse,

when

when the Lord goeth forth of *Zion*, then the Spirit for War shall be rebuked, and the Sword of Gods Spirit shall turne the Sword of the flesh into Plow-shares, and the Speares into Pruning-hooks so that Nation shall never war against Nation more, all Wars shall be hush't and gone, righteousness shall reigne, and peace which is the fruits thereof; for War is the fruit of unrighteous reigning and governing, nothing but righteousness, justice, and judgement, can bring lasting peace into the World, or any part of it, and I wish all that love peace did love righteousness as well, and embrace peace for righteousness sake; all such as doe so Christ will satisfie them, for behold he comes with healing under his wings, he brings righteousness and peace with him, his righteousness brings peace; he is the righteous King and the Prince of peace, and he that shall come will come and will not tarry.

But if any shall aske what I intend in all this?

My answer is, To gather up matter for faith to live upon, to the establishment of my own soule and others, *By believing in the Lord our God*; And I trust I shall not loose my end It appears to me to be precious matter, for faith to live upon God, and Christ, to the establishment of soules; That the Church and people of God on Earth, are Gods interest and Christs interest, Gods Inheritance and Christs Kingdome, over whom he doth reigne in righteousness; his jewells, the purchase of his blood, and the throne of his glory; those whom God hath chosen from all eternity to be the redeemed of his free grace, to unboisme his love, and reveale his glory too, to all eternity; those to whom he hath given Christ and in him all things, to whom God is a God in Covenant, and that of free grace, for whom God hath satisfied his own justice through his grace in Christ, and made them compleat, even his owne righteousness in him; for whose sake God reproves Kings, overthrowes unrighteous powers, dashing them in pieces like a Potters vessell with his Iron Rod, and amongst whom Christ shall reigne King for ever, in peace and righteousness.

This is to me abundant ground of faith, to believe in, and to cast my precious eternall soul with all my comforts and concernments, upon Gods eternall love and free grace in Christ salvation in all the parts of it to Gods Elect in Christ, is the fruits of eternall

nall love and free grace in God ; this is a sure foundation to build on, it beares a great weight its true, but it will never shrink or faile, it hath been tryed from eternity; free grace is the foundation, and Christ the corner stone of this eternall building, so that it will abide to eternity.

Upon these very considerations we shall finde the Church of God in the 46, 47, and 48. *Psalms* living upon God by faith, and praising him through believing.

God is our refuge and strength; a very present helpe in time of trouble, sayes the Church; That is God is our God, and we are his interest, so that he is presently at our helpe, he waites to be gracious to us, he c nnot forget us we are so deare to him; well, what use doth the Church make of this; why to establish her selfe upon God by believing; Therefore will not we feare though the earth be removed, and though the mountaines be carryed into the midit of the Sea; and so goes on in her confidence in God, what is it makes the Church so confident? Why this, that she was Gods interest in the World, and therefore though he should confound the whole frame and power and glory of the earth, carry all the mountaines into the midst of the Sea, as *Pharoah* and his Host; yet that he will preserve his Church and people, as his owne interest; There is a River of free grace in God, that streames for ever to make glad the City of God; his people are the Children of his infinite wombe of love, and the preservation of these, is the proper act of his Almighty power; this City of God is Gods interest, and inheritance, his dwelling place; God is in the midst of her, she shall not be moved, he uttered his voice, the earth melted; but this City remaines, for it is his interest, and God is her refuge.

*Psal. 46.4.*

*Psal. 46.6.*

Therefore sayes God to the Church, live upon me as your Refuge, and your present helpe in time of need, doe not doubt or feare, but be still and quiet in your spirits; *Be still, and know that I am God; I will be exalted among the Heathens, I will be exalted in the Earth, I will cease warres, I will breake Bow and Speare, and turne the Chariots with fire; I will doe all this for you that are my interest; I will make good all my promises to you, of the peacefull and righteous reigne of my Son Christ over you I will be exalted in the Earth. The Church believes God in this and she is at rest, she is still and quiet knowing that God is God, and*

*Psal. 46.8, 9, 10.*

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that

- that shee is his interest ; The Church answers thus in verse 11.
- Psal. 46.  
11. *The Lord of Host is with us, the God of Jacob is our God. Therefore will we not feare, but rejoyce in God as our God, our strength and our refuge, and we his interest ; O clap your hands. (all ye people) and rejoyce in God with triumph for God is King of all the Earth. God reignes over the Heathens : God sitteth upon the throne of his holinesse ; then sets forth his judgements on his peoples enemies, and the feare that comes upon the Kings of the Earth ; According to thy Name O God so is thy praise unto the ends of the earth, thy right hand is full of righteousness : Marke the Scripture, According to thy Name thou art righteous and that is thy praise : thou art called a God of righteousness and we so trust in thee, and thou art according to thy Name ; this is thy praise, thou art a righteous God ; observe the conclusion that is made of these promises : Let Mount Sion rejoyce, let the Daughters of Judah be glad because of thy judgments : That is, let them that have an interest in thee, and who is thy interest in the World, rejoyce and be glad that thou art according to thy Name, a God of judgement and righteousness, for this makes it certain that thou wilt preserve thine owne interest, and them that thou causest to trust in thy name as a righteous God ; come, sayes the Church, see what God hath done for us, and then you will say as well as we, that God is according to his Name a righteous God.*
- Psal. 48.  
10. *Walke about Sion, and goe round about her, tell the Towers thereof ; Marke yee well her Bulwarks, consider her Palaces, that you may tell it to the Generations following : Marke well and consider how the righteous God defends his interest in the World, those that trust in his Name, his mercy, his providence, his Almighty power, greatnesse, and majesty ; these be the Towers and Bulwarks of Zion, his bosome of love, and his Temple of holinesse, that is her Palace of delight, shee hath her delight in God, and her defence in God ; Marke and consider it well, that you may tell it to the Generations following, that they may fall downe at the feet of this righteous God, which will ever be according to his Name and not dare to grieve a member of Zion, or to wound the interest of God ; For, sayes the Church, this God is our God for ever and ever, he will be our guide even unto death : He is our God, and he is ever so ; we are his interest and he will preserve us so for ever he will guide us to death, carry us safe through all the Wilderness.*
- Psal. 48.  
14.

nesse, till we come into Heaven. Thus is the Church of God established by beleiving in God as her God, and a God that will ever be according to his Name, a faithfull, righteous, gracious, and glorious God to all that trust in him; Thus also doe the Saints of God triumph in God as their God, and as they are his interest in the World; So the Prophet *David*, *Psal.* 92. 4. *Thou Lord hast made me glad, I will triumph in thee*; Thou art my joy and thou shalt be my glory, this is my joy that thou art mine, and I will glory as I am thy interest; So in *Psal.* 95. 3, 4. He glories in the greatnesse, power and majesty of God, because he did beleieve that God was his God, and that he was part of Gods interest in the World; and in *Psal.* 96. 10. *I sayd among the Heathens that the Lord reigneth*: And *Psal.* 97. 1. *The Lord reigneth, the earth rejoyce*: *Psal.* 98. 8, 9. *Let there be joy, sayes he, for the Lord commeth to judge the Earth, with righteousness shall hee judge the World, and his people with equity*; So *Psal.* 99. 1, 2. *The Lord reigneth, let the people tremble: The Lord is great in Zion he is high above all people*. What doth the Prophet meane by all this? Why he telleth us in the 121. *Psal.* *I will fix my eye upon God, sayes he, my helpe commeth from the Lord, the Lord is my keeper and shield*: And so goes on to declare his faith in God, that God which he had before so extolled; why sayes he, this is the God I will live upon, it is faith in God that makes my heart glad: I beleieve he reigneth over all the Earth in his power and greatnesse, he is my God I am his interest, and he reignes over me in righteousness; by all this it doth appeare that the Church and people of God, have beene and are established by beleiving in God as their God, taking his Word of truth for truth, and beleiving God in it, resting upon God according to his Name, beleiving in him as the God of free grace; taking the counsel of good King *Jehoshaphat*, Believe in the Lord your God, so shall you be established.

But me-thinks I heare some ready to Object, Is it no more but beleieve? doe you make so easie a thing of beleiving? why doe you tell us of beleiving? is that in our power? is it not the gift of God? is it not above the reach of humane reason and understanding? is it a worke of nature or grace? Objection.

To this I answer, and acknowledge that Faith is the gift of God, *Ephes.* 2. 8. But take this with it, this God is a God of free grace, Answer.



grace; which giveth Salvation to his people, and the hand of faith to lay hold on his salvation, all in his owne grace; and therefore I tell my owne soule and others of believing in God, because he is a God of free grace, I know faith is the worke of Divine power, it is not of our selves; therefore I say againe God is a God of free grace; stay not in selfe, lye at the throne of grace as that poor man in the Gospel; *Lord I believe, helpe thou my unbelieve*: Me thinkes he speakes thus, Lord I beleve that thou canst helpe me against my unbelieve; that thou canst destroy the unbelieve that is in me, and make me to beleve upon thee, to establishment; and I thinke this is the language of the Objection, which saith, faith is the gift of God; is it not the same with this? Lord thou canst make me beleve in thee, it is thy worke to destroy my unbelieve, and to helpe my soule against it.

This is all I say, God is a God of free grace, and faith is the gift of his grace; he waits to be gracions to give his free grace and all the gifts of it freely to those that need it, nothing in creature but want, makes it an object for Gods grace; for he gives all freely without price, and without money; Now if faith be the gift of God, as thou doest acknowledge, then lye at the throne of his grace, if thou wantest, know all he hath is for those that want, waite on him, and tell him he can helpe thee against thy unbelieve.

But you demand whether faith were not above the reach of humane reason and understanding?

I acknowledge, Yes; when it is under its naturall darknesse; so that the soule it lives in nothing but nature as it fell from the first Adam; So *The naturall Man discernes not the things of God, neither can he, because they are spiritually discerned*. But when God comes to worke the worke of his grace in any soule, he doth not destroy his owne first and pure worke of nature in the man, the fall from grace corrupted the reason and understanding of man, as it did the whole man; so the restoration to grace doth restore the first image of God in the reason and understanding of men; though faith as it leads to God, and pitcheth the soule upon God, he above the light or reach of reason in it selfe, yet when God workes faith in the soule, and so takes the soule up to himselfe, to live in him and to rest on him, God doth not thereby destroy.

destroy reason and understanding in the man, that were to make him a Beast; No God doth inlighten and convince the soul in its reason and judgement, though when it was in it a corrupted nature, it could not discern the things of God, nor understand the worke of his salvation of free grace in Christ through beleeving, so as to choole God for a portion, and to rest on the salvation of his free grace; yet when God shall inlighten the reason and judgement of a man by his owne spirit, so that now it is spirituall reason and judgement, then by the spirit of God in it, it comes to apprehend and to close with the salvation of Gods free grace in Christ through beleeving; it is now reason and judgement sanctified, and made light in the Lord; so that now it seeth a beauty in the grace of God, and Christ the gift of his grace; now it is no more its owne under its corruption, but God in his renewing grace, by which in Christ he hath redeemed it, out of the power of Satan and the region of darknesse into his owne marvelous light, though at first it may only see men walke as trees, yet God will not leave it, till he makes it see plaine. ly, God is light and in him is no darknesse at all.

So that as God commeth into the reason and judgements of his people, they have light in the Lord, the worke is nevertheless but the more a worke of grace in God, that he doth thus sanctifie and inlighten the reason and judgements of his people, carrying on the worke of his salvation in the soule; God is not bound to worke thus, for the whole worke of his salvation is free, but that he chooseth to worke thus, I thinke is the experience of all Saints that ever had reason and judgement, in which Saints have much joy, and by which doublesse the glory of Gods free grace is much manifested and declared; and therefore I shall in the next place hold forth some grounds and reasons, to the sanctified reason and judgements of Saints why to beleeve in God, why to take his word, and to rest upon the salvation of his free grace.

Grounds for faith from reason.

First, Because there is truth in none but God and his Word; by God here I meane Father, Sonne, and Spirit; all truth is in this Fountaine, and what ever truth is in the creature, it is a streame from this fountaine; so much of truth, so much a beame of God in any soule; It is one of Gods Attributes which we have mentioned.

mentioned to be a God of truth, which is the true God : I shall adde little to the prooffe of it, only a Scripture or two, *Psal. 18. 30. As for God, his way is perfect; the word of the Lord is tryed, he is a buckler to all those that trust in him.* As if the Prophet had said, I have tryed God, by trusting him, and I find him true and perfect in all his words and wayes, his word is perfectly true; if hee say he will be a buckler to you, you may trust him, he is a tryed God of truth he never deceived any soule that trusted in him, *his truth reacheth to the clouds,* sayes the Prophet, *Psal. 57. 10. It is boundlesse truth, it is the truth of God, whom is all truth.* So *Psalm 117. 2. The truth of the Lord endureth forever.* That is, God is for ever a God of truth, hee is nothing but truth, nor doth he speake any thing but truth; not any soule can be deceived by believing what he sayes, he meanes what he sayes, for he is the God of truth.

Now I would argue with reason, and aske it whether it would choose truth or untruth to believe in; Doubtlesse this will be the answer of a rationall man, I doe choose truth; for this is my misery, I know not what to believe, there is so much untruth in the World, nor can I finde any man, or sort of men to trust, all men are so false; If mens words, promises, or engagements were any surety, wee have had enough of them: but men forget their words as winde, there is no truth in them, so that as a reasonable creature I am at a losse what to believe, or when to believe any thing that a man shall say; Is it so reason? Would you believe truth if you could find it? why then looke up to God, ponder his word; if you finde any promise that answers your wants, believe in him, he will make all good that he hath said, you dare not trust men, because they have so often deceived you; let me returne the argument backe upon you, therefore trust God because he never deceived you, nor any that ever trusted in him; take his word into thy armes of faith as fulfilled already, for not a tittle of all that he hath spoken shall fail; what God promiseth to give his people, is as really theirs, as though they had it in possession, and they may build upon it, he will not deceive them; nay he cannot, for he is God, and cannot lye. this is one argument to reason; the truth of God, because it is an act of reason to put trust in truth, and to choose truth to trust in.

A second argument to reason, is the Almighty, omnipotent; and

and infinite power of God ; and me-thinks this should be a strong argument with reason, because reason is so apt and prone to trust in power ; Darke and corrupted reason makes the powers of the world to be an argument against faith, when faith would have the soule trust upon God, and to walke in the wayes of holinesse and righteousness. Why sayes this sinfull reason, all the powers of the earth will be against us, and come as a flood upon us and devoure us if we should doe so. Well, if power bear so much sway in reason, then to sanctified reason it will be a good argument to beget trust in God, to plead the power of God, *1/a. 15.* and so on, there you may read of the power of God, That it is so full and great, that all the Nations of the earth are but as the drop of a bucket, and the small dust of the ballance ; all power compared to God is vanity, and lesse then nothing.

Now sanctified reason, here is power for thee to trust in, that power which is all power and commands all powers ; that fountaine which giveth forth all power, and can draw all into himselfe againe when he pleaseth ; that power that doth in heaven and earth what ever pleaseth him ; That power with whom all things are possible, *Matth. 19. 26.* It is not possible for thee to trust in this power for any thing which is, or can be impossible to him ; could corrupted reason but find a glimpse of this amongst men, it would adore it, and make a god of it, Oh then let sanctified reason admire this God and rest upon him, who is really that power with whom all things are possible. God hath an infinite power, he can doe for us exceeding abundantly above all that we can aske or think. *Ephes. 3. 20.* What think you of this, Reason ? you think your thoughts are very vast, and that you can aske very much ; yet in all this you are exceeding abundantly below, what the Almighty, Omnipotent, and infinite power of God can doe ; We can but want as finite creatures, but he can give as an infinite God ; the flesh we feare, is finite flesh, the God we trust is an infinite God. If power can sinke the scale with reason then when God appeares to it, all flesh will prove lighter then vanity, lesse then nothing, *Job* mentions some of the acts of Gods power, in *Job 12. 7.* so on, and *26. 5.* so on. *How hee rules in his whole creation, the Beasts, the Earth, the Fowles ; that in his hands is the soule of every living thing, & the breath of all mankinde. That with him is strength and wisdom, that he looseth the*

*bound of Kings, he leadeth Princes away spoiled, He is naked before him and destruction hath no covering; The pillars of Heaven tremble, and are astonished at his reproofe.* So goes on to set forth Gods power and greatnesse; and in the last verse of Chap. 26. *Loe these are parts of his wayes; but how little a portion is heard of him; but the thunder of his power who can understand.* When he had spoken all what he said before, these sayes he, are but part of the ways of the infinite great God, and a very little part of that omnipotent power that is in him, it is but a very little that we can conceive of God, the great thunder of his power cannot be understood by us, it is too great for us; he is the great God, and infinitely great in power. So the Prophet David in Psalm 24. 8, 10. *Who is the King of glory, the Lord strong and mighty, the Lord mighty in battle. The Lord of Hosts is the King of glory.* This is his glory, he is Lord of Host, the strong and mighty God, infinite in power. And in Psalm 29. 4, 8, 9, 10. He shewes what power God hath in his voyce, how full of Majesty it is, That it shakes the Wildernesse; that is, the Whole world, and that he is King for ever. This is the King of glory, this is our God of power. Now here is power for sanctified reason to live upon, and it is the power of the God of truth, which will for ever be as truly power, as hee is truly God: so that if either truth or power may be arguments with Reason, here is both in God, which if believed on, will for ever prove powerfull truth, and truth in power, because it is God in both.

The third argument for faith which I shall offer to sanctified Reason, is the eternity and immutability of God. That his truth is eternall truth, and his power is unchangeable and immutable power, you shall never finde him lesse then God, and that is infinite all, more then can be conceived or expressed. Reason will choose a rocke to build upon, because it is a sure foundation, and will abide; why now let me tell the best of reason that this is God, he is the eternall Rocke of Ages from everlasting, and will abide to everlasting; there is no shaking this foundation, nor destroying what is built upon it; time did not make it, nor can time make it lesse then it is. Reason, what can you aske for perpetuity that is beyond eternity, Eternity is God, and what God is, is eternall, every thing besides God changes, but nothing can change God, he is the God of Israel from everlasting to everlasting, Psalm.

41. 13. *Israel's*



13. *Israels God is an eternall God, alwayes God, Psal. 48.*

14. *For this God is our God for ever and ever.* There is no end of his being God, and that his peop'e findes and confesseth, and so shall every soul that trusteth in him. The Prophet *Isaiah* in his 26. Chap. ver. 4. calls upon Gods people to trust in him upon this very consideration; *Trust in the Lord for ever, for in the Lord Jehovah is everlasting strengtb.* As if he had said, when you trust in God, trust in him as an everlasting God; Doe not doubt the Lord *Jehovah*, as though he should faile you at any time; for he is everlasting strength, and everlasting God, he is *Jehovah*, so that he can never faile, and therefore trust in him. So *Job* sayes of God in his 23 Ch. ver 13 *That he is of one minde, and who can turne him.* And God sayes of himselfe in *Mal. 3. 6.* *I am the Lord, I change not, therefore yee sonnes of Jacob are not consumed.* God is unchangeable in his eternall purposes of love and free grace to his people, therefore they are not consumed; therefore trust in him because his love is unchangeable. Let me aske sanctified reason now, if it hath any thing to object against trusting soul and body, and all that is, or can be deare upon the eternall love and free grace of the eternall, immutable, and unchangeable God, Nay, doth it not come with authority upon Reason, that eternall free grace should be trusted with eternall lost soules, which have nothing to plead for their salvation but his everlasting grace. If my eternall grace be your argument for salvation, sayes God, then let it be your rest, rest upon it, it shall be your salvation, you shall find it so to all eternity: as I am eternally God, and God from everlasting to everlasting, unchangeable in my love, so shall the salvation be of all such soules as thus rest upon me for salvation, for I can no more change in my love, then cease to be God: Soules that rest on my love for their salvation shall find me eternally God, and my love their eternall salvation,

The 4 consideration which I shall offer to sanctified Reason as an argument why to live singly upon God by faith, is our own and other Saints experiences of God in his grace and goodnesse, in his power and faithfulnessse, and the glorious workings of that fulnesse that is in himselfe for the good of his people: this is a large field I have to walke in, it is a most glorious subject, more fit for a larg treatise then an argument; but I shall in this only use



it as an argument, and in it confine my selfe to as narrow a compasse as possible I can in so large a subject; I shall first gather from holy writ such experiences as Saints of old have recorded, which they did doubtlesse to manifest Gods glory, and to establish the hearts of Saints in after Ages, and then I shall with a remembrance of those many wonderfull miraculous experiences that this present age hath had of the glorious workings of God in his power, wisdom, majesty, and mercy, to, and for his poor hated and despised people that trust in him.

First, the experiences of Saints in former ages; I shall begin with that of *Mordecai*, *Queen Esther*, and the whole Nation of the *Jewes*; the booke of *Esther* doth at large set forth the wicked and bloody designe of proud and wicked *Haman* against all these; and to what ripenesse he had brought his works, even to the Kings seale and authority, for him to let forth the floodgates of his malice and mischief upon them; and how ready this wretch was to put in execution the power he had obtained, for he had prepared a gallows for *Mordecai*: In reading that history, we shall find how in every part of the designe of that bloody man he is disappointed, how he falls himselfe into the pit which he had digged for others, and is hanged himselfe upon that gallows which he in the pride and malice of his heart did prepare for *Mordecai*; I shall leave the Readers to that History in Scripture for further light, and only make resitall of the close of it in *Esther* 8. 15, 16. *And Mordecai went out from the presence of the King in royall apparrell, of blew and white, and with a great crowne of Gold, and with a garment of fine linnen, and purple, and the City of Shushan rejoyced and was glad. The Jewes had light, and gladnesse, and joy, and honour.*

Observe the experience that these poor hearts had of the power, the mercy, and the wisdom of God, that when *Hamans* malice had conjoynd it selfe with the Kings power, so that all things were ready, and the time appoynted to make a full end at once of Gods interest amongst them; the whole Nation of the *Jewes* must be sacrificed to *Haman's* lust: Then God appeares, and makes knowne his designe, and changes the whole face of thing; as they did then appeare; the Kings heart, that is changed, and *Mordecai*, whom represented the whole Nation of the *Jewes*, he must be by the same hand that decreed him,  
recalled

recalled from the gallowes, to be honoured in wearing before the people the Kings royall apparrell, and a crown of gold, That is, *Mordecai* and the whole Nation of the *Jewes*, which to all human understanding, were past all hopes of being any thing but a ruined and undone people, and now made a people of safety, honour, and glory in the Land: This is an experience of God, that his workes of mercy and grace for his people, they are sure and secret; though God hides his workings for his people from the world till his own time of ruling comes, yet these workes of God are sure, though secret; the workes of God are like *Ezekiels* vision of the wheele within the wheelles, he workes his own ends in giving a long life to wicked men to run in after their ends, and makes the wicked doe his worke, when as they thinke they are a doing their own; it was Gods designe that *Haman* should prepare his own gallowes, which he did, when he thought he had been working his own ends in making it for *Mordecai*, so God made *Haman* to dictate to the King what *Mordecai*'s honour should be, when as he thought he had been preparing honours for himselfe; *the wayes of God are past finding out*; but doublesse such experiences as these calls very loud for trusting in him, and depending on him, this is one great experience of God. The Prophet *David* in a day of calamity calls to mind the experiences that our Fathers of old had of God, *Psal.* 22. 4, 5. *Our Fathers trusted in thee, and thou didst deliver them, they cryed unto thee, and were not confounded.* That is, they had experience of thee to be a gracious, faithfull, powerfull God; and upon this account he blesteth God, in *Psal.* 18. to last, as having had experience of him in his great workings for his people, in setting up the Throne of Christ, and preserving his seed for evermore. And in *Psal.* 23. the Prophet makes mention of the experiences that he had of God, as a ground of his resting on him, and assurance that God would never faile him, he makes this declaration of his faith in the first verse, *I shall not want*; this is strong faith. What is the reason of this believe in the Prophet? why he telleth us it is his interest in God, and the experiences that he had of him: my reason, sayes *David*, is this; *The Lord is my Shepheard, therefore I shall not want.* But why are you so confident? may not you want though the Lord be your Shepheard? why sayes the Prophet, I am confident upon experiences, *He*

maketh me to lye down in green pastures, he leadeth me beside the still waters, he restoreth my soul, he leadeth me in the paths of righteousness for his Name sake. These are the experiences that I have had of God, and doe you aske me now why I am so confident? Why sayes he, I have not only received all this mercy and grace from God, but God he is the fountaine of all the mercies I receive, and it is his own bowells that moves him, he doth all this to me for his own Name sake, not because of any worthinesse in me; I could not then be confident, but he leadeth me into, and cloatheth me with his own righteousness, and all for his Name sake; to the glory of his grace: This is the experience that I have of the Lord who is my Sheapheard, And upon this I am so established in God, that though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: and I have had such often and ample experiences of thy mercy, power, faithfulness, and goodness, that though the way I walke in be as dark as death, that my flesh can see no way out of it, yet I will trust in thy power and mercy to deliver me, upon the former experiences I have had of thee. This I know, it is thy free grace that hath chosen me to be an heire of glory from all eternity, and all the experiences I have had of thee, hath proved thee to be a God of free grace, and that this love and grace shall, as it is thy selfe, abide for ever; so that this is a ground of assurance to me, my experience of thee, that I shall be for ever with thee; for so he sayes, that he shall dwell with the Lord for ever. This Prophet had a great stock of experience in God, and in this place he makes the right use of them, that for which I shall here gather them up together; the Prophet David he acts for his own soul, and doth counsell other soules upon the experiences he had of God, in *Psal. 31. 5. He committeth his Spirit into Gods hand*: That is, casts himselfe wholly upon God, and in *vers. 7.* giveth the reason of it, because he had experimented God in his adversities, that God had not shut him up in the hands of his enemies, but set his feet in a large room. This experience of God makes him commit his spirit to God, thus he acts for his own soul upon experiences of God: and in the 2. last verses of that Psalm he counsellis Saints to love God, and to trust in him, upon this consideration, the experiences that he had of him as a faithfull God, who preserveth his faithfull ones, and

plen.

plentifully rewardeth the proud doer : Therefore sayes he, be of good courage, fear not, trust in God, he shall strengthen your hearts, all ye that hope in him ; as if he should say, I have had such experience of God, that I dare assure you if you trust in him he will not fail you : So in *Psal. 32. 10* *Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about :* I speak this sayes the Prophet upon experience that I have of God, and when you know God experimentally as I doe, you will say as I say ; Therefore in the *34. Psal. 8.* he calls upon Saints to tast, and then they should experimentally know that God is good ; so good, so kinde, so gracious, so faithfull, and so omnipotent, that the man is certainly blessed that trusteth in him, he cannot but be a blessed man for he trusteth in God, whom can never faile him ; God is an experimented God for truth and faithfulness by all his people, as in the *19. verse.* *Many are the afflictions of the righteous, but the Lord delivereth him out of all,* and so goes on, shewing the goodnesse and faithfulness of God to his people ; I, sayes he, upon the experiences that I have had of God, I can boldly affirme that they are blessed that trust in him ; Therefore he giveth this counsell in *Psal. 55. 22.* *Cast thy burthen upon the Lord and he shall sustaine thee ; he shall never suffer the righteous to be moved.*

The Prophet giveth this counsell to his own soule and to other soules, Why sayes he, we have had experience of God, how faithfull he is in preserving his righteous one, those that put their trust in him, they shall never be moved ; Therefore why should we distrust, and through unbelieve take the burthen upon our selves as we have experimented God so let us trust him, and he doth so indeed, for in *Psal. 61. 3.* he flyeth to God upon his former experience that he had of him, *For thou hast been a shelter for me, and a strong tower from the enemy.* I have had this experience of thee, therefore in all streights and in all conditions I will trust in the covert of thy wings ; and in the next *Psal. 2. 8. verses.* he professeth that all the refuge he had was in God ; and saith he, I have experimented God, he is a sure refuge to his people, he is my salvation, my glory, and the rock of my strength ; The Prophet tells us what God is from the experience that he had of him, *Psal. 145. 17, 18.* *The Lord is righteous in all his wayes and holy in all his workes ; The Lord is high to all them*  
that

that call upon him in truth: This is God upon experience, and abundantly more then this doth that man of much experience in God set him forth to be.

Again, consider the most glorious experiences of God, that those three eminent servants of his, *Shadrach, Meshach and Abednego* had, which is recorded in the third of *Daniel*, we may read in that Scripture upon what consideration the Furnace was heat seven times hotter then before, for these three faithfull ones to be cast into it; and in the 17. *verse*, how they cast themselves upon God for their deliverance: *Our God*, say they, *is able to deliver us from thy burning fiery Furnace, and he will deliver us out of thy hands O King*: Well mark the issue, they deny *Nebuchadnezzar* and trust in God; this intrages the Kings fury, and into the fire they are cast bound hand and foot: Now God giveth them to know by experience what it is to trust in him for deliverance, He maketh them to walk in the fire, loosed from their bonds, without the least harm, and a fourth to be with them, whose form was like the Son of God; This presence and appearance of God did astonish the King, so that he called them to come forth, and when they came out of the fiery Furnace, they were so farrre from any harm, That a haire of their heads was not singed, neither had the smell of fire passed on them: what a most glorious experience of the power, faithfulness and goodness, of God is here, the Kings fury was so hot, that the Furnace must be heat seven times hotter then before; and it was made furious in heat indeed, for the flames which came forth from it, slew them which cast in *Shadrach, Meshach and Abednego*, to the fiery furnace; but notwithstanding all his fury, God preserveth those that trust in him, he is with them according to his promise, when as they passe through the fire; and as the Winds and Seas, so the flames of fire obey him, for they singe not so much as the cloaths of these faithfull ones, nor leave so much as the smell of fire upon their Garments: O the infinite power and faithfulness of God; fire shall loose its nature and cease to burne, rather then such as trust in him shall be consumed by it; God hath power enough to preserve his own interest those that trust in him, even in the raging flames of consuming fire, no flames nor fury can destroy that which the power and mercy of God will preserve, and now here is a full experience of God, he will preserve that which his people



people commits to him, and trusts to him for the preservation of it; these precious soules God had brought to this glorious pitch, that they slighted the Kings power and fury, by believing in the power and faithfulness of himselfe; and now, sayes God, it shall be known what I am, and what it is to trust in me; God could either have turned the heart of *Nebuchadnezzar*, or have crushed his power that he should never have been able to have cast them into the fiery Furnace, but in this also God workes as the wheel within the wheel, he lets the furious man go on, that he might have the fitter opportunity to manifest the glory of his grace, power, and faithfulness in their deliverance, and that his people might have greater experience of their safety in trusting him, God lets them goe into the fire that they might have experience of his love in going with them, and of his power in preserving them, and bringing them forth againe to the astonishment of all beholders, and that it might remaine on Record to after Ages, that Generations to come might say this is God, and this will God be for ever to his people.

Should I enlarge according to the matter and worth of these experiences, I should swell into a great bulke which I seek to avoide, and therefore shall upon the matter only make resitalls, and leave enlargements to the Spirit of God upon the hearts of the Readers.

We shall find in this Book, another glorious experience of God which the Prophet *Daniel* himselfe had; in the sixth of *Daniel* we shall find a decree to cast the Prophet into the Den of Lions was deceitfully gotten, and the cause was his making of petitions to God; the Prophet knew of the decree which was, as of the Meades and Persians not to be altered, and yet he alters not his course of calling upon God by prayer, he opens his mouth to God, and trusts God to stop the Lions mouthes, he lifts up his hands and heart to God, and trusts God to keep downe the Lions pawes; well, God will not deceive his trust, but yet he will let him be cast into the Lions Den, *Daniel* 6. 16. though the King was sory yet he commanded *Daniel* to be cast into the Lions Den; and there *Daniel* is safe as amongst Lambs, the Angell of God had shut the Lions mouthes, that though they remained Lions still, yet to *Daniel* they had no more harme in them then so many quiet Lambs, and when the King comes early



early in the morning with dread in his spirit least the Lions should have feasted themselves upon that precious piece ; He cries out, *O Daniel servant of the living God, is thy God whom thou servest continually, able to deliver thee from the Lions, vers. 20. In the 22. vers. Daniel answers him, My God hath sent his Angell and shut the Lions mouthes, that they have not hurt me, In the 23. vers. Then was the King exceeding glad, and commanded to take Daniel out of the Den, so he was, and not any manner of harme found upon him ; But in the 24. vers. when his accusers were cast into the Lions, They brake their bones before ever they came to the bottome of the Den.*

The Lions were raging Lions in themselves, though their mouthes were stopped by God in the preserving of *Daniel*, that put his trust in him ; O the power of God, fire cannot burne, nor Lions bite where God forbids, he that made all for his own glory, can change the nature of what he hath made, when in so doing he may magnifie the glory of his grace and faithfulnessse to his people ; doth not these experiences say that God is onely to be trusted and feared ; he shuts where no man opens, and opens where no man shuts ; *Daniel* had experience of Gods love and power in this ; that those very Lions that lay like Lambs by him, should devoure his enemies before his face ; none can bound the holy one of *Israel*, but he can lock up the Lions mouthes and open them at his pleasure ; sure it is good to trust in so good a gracious and powerfull God, one that giveth such full experience to his people that trust in him of what he is ; a God infinite in power, mercy, and goodnessse ; there is a spirituality in all these experiences of God, which if God give in, in the reading it will make them exceeding sweet, and apt to that end I quote them for ; namely, to beget faith in God, and a holy dependency on him.

Amongst these holy witnesses, let the Prophet *Jonah* be admitted to bring in his experiences of God, and we shall finde them to be very glorious ; the Prophet doth at large declare how he came to be cast into the Sea in a great tempest ; here is nothing appeares to fleshly reason but destruction, and doubtlesse those that cast him out of the Ship expected nothing else, but that the Sea should be a grave to his dead body, therefore they prayed that God would not lay his blood to their charge, in the 14. vers. but

But in the 17. vers. Now the Lord prepared a great fish to swallow up *Jonah*; and *Jonah* was in the belly of the fish three dayes and three nights. Well, and is this a likely way of preservation, is there not as much death in the belly of the Fish, as in the belly of the Sea; Lay aside fleshly reasonings for a little, and observe the end of Gods worke in the 2. Chap vers 10 And the Lord spake unto the Fish, and it vomited out *Jonah* upon the dry land, and *Jonah* was.

Now comes in the experience, God intended to preserve *Jonah*, and though he chooseth an unlikely place to reason to keep him alive in, yet all persons and places shall serve his end, how unlikely soever it may seeme to reason, the fish which naturally opens its mouth to take in its nourishment, and to live upon what it takes in, shall now open his mouth to take in *Jonah*, that he might be kept alive in the chest of that body; that power which preserves *Daniel* by shutting the Lyons mouthes, doth preserve *Jonah* by opening the fishes mouth; his power fills Heaven and Earth, the Sea and all that therein is; if God will preserve *Jonah*, he shall go from death to death, and all that is but Gods way of life, from deaths in the Sea, to deaths in the fish; and all this is that God might experiment himselfe to him, in making this Fish to bring him from the raging Sea, and set him upon dry Land; there is much spirituality in this dealing of God with *Jonah*, he is a Type of Christ in the grave; very much might be observed from it to a spirituall use, but I shall here only use it as a very great experience which the Prophet had of the power and wisdom of God; the power of God made thy Lyons to be as Lambes to *Daniel*, and here it makes very death to be life to *Jonah*, the Sea shall cover and not kill when God commands it so to doe, and the Fish take into its belly but not destroy, if God appoint that a place for *Jonahs* safety, it shall be so, and in Gods time as a Vessell unload himselfe of the Prophet and set him upon dry land; thus we see neither fire nor water, beasts on earth, nor fish by Sea, can destroy what God will preserve; nay, the wisdom of God to magnifie the glory of his owne grace, and the infiniteness of his power, chooseth the e ways to preserve his Children by, which are most certaine ways of ruine to an eye of reason, that so his people may upon experience of what he is learne to trust in him, and to know that his power did make, and doth command all other powers, he

that inhabits eternitie rules in Heaven and Earth; *Jonah* which disturbed the Ship hath safety in the fishes belly.

Againe, faithfull *Noah* and his whole Family had great experience of the faithfulness of God, and what safety there is in believing the Word of God, and obeying his will; The sixth and seventh Chapters of *Genesis* doth at large set forth Gods command to him to make an Arke for himselfe and his Family, with two of each kinde of all the creatures of the Earth, that they might be preserved alive, for the Lord told him hee would drowne the whole World; *Noah* believed God in all that he had said, which appears by his obedience, *Gen. 6. 22. Thus did Noah according to all that God commanded him, so did hee*; Well, and what is the effect of it? Why *Noah* and his whole Family, with all in the Arke are preserved alive in all that deluge of water which destroyes the whole World besides; *Gen. 7. 23. Noah only remained alive, and they that were with him in the Arke. Noah* prepar'd the Arke in faith believing God, but now he hath experimented the power and faithfulness of that God which hee beleaved in, for now he found by experience that God could make his word good, both in drowning the whole World, besides them in the Arke, and in saving alive all those in the Arke according to his promise; this is a living experience indeed that he and his Family, should bee the onely living upon the whole Earth; *Noah* can say upon experience, that it is not in vaine to trust the Lord, his power can kill and keep alive; the faithfulness of God was *Noahs* Arke, otherwise he had been drowned with the rest of the World; Notwithstanding his floating house he made the Arke in obedience to God, but God was his safety, not the Arke, and he found him so by experience, thus God adds one experience to another that his people might learne to trust in him as an experimented God, as the infinite power and faithfulness which hath been found to be so upon great and often experiences.

So *Joseph* he had many and great experiences of God, as we may reade in the latter Chapters of the Booke of *Genesis*; As when his brethren did uncharitably, first cast into a Pit to murder him and at last sold him into *Egypt*, thinking to bereave him of all his Friends; yet God was a father to him, when he was from his Fathers house, and when his owne brethren proved cruell

cruell and unnaturall to him; yet God gave him favour with a stranger even *Potiphar*, there *Joseph* began to experiment God in a strange Land; but God had a great worke to doe, in which he would yet give him greater experiments of himself, so through the wickednesse and foolishnesse of his Mistres, *Joseph* loseth his favour with *Potiphar*, and he is cast into the Prison; all this serves to carry on Gods designe, and to bring in more experiments of God to *Joseph*; for here God gave *Joseph* favour with the Keeper of the Prison, that instead of being a Prisoner, a suspected person, he had all trust committed to him; Well, through many more experiences of the power and goodnesse of God, *Joseph* is at last brought to *Pharaoh*, made the second person in the Land, and hath all trust and power committed to him; his brethren that sell him, God brings to him to buy corne to keep them alive, though they thought to have put an end to his life; yet God preserves him that he might, as Gods instrument, to preserve their lives; his Father that mourned for him as dead lives to see *Joseph* alive, and sent to *Egypt* before to preserve the lives of his kinde Father, and unkinde Brethren; here is a rich treasury of experiences, most glorious manifestations of the wisdom and power of God, here is the wheele within the wheeles.

Againe, God working his own ends by letting men perfect those workes which they intend to an end contrary to God by the issue we see which was Gods end in letting *Joseph* to be sold to *Egypt*, and there cast in prison; it was every step of it in his way to that advancement by *Pharaoh*, which he came to in the end; his Brethrens end was to murder him, or at least never to heare more of him; his Mistres her end was to dishonour him, it is no matter what they intend, God will accomplish his ende by their workes, though in them they have a contrary end; God will let his Children experiment this of him, that he workes his owne glory and his peoples good, even through the evil workes that are in the hearts and hands of his, and his peoples enemies, God can bring meat for his Children out of the Eater, he is all good, and doth bring good to his people out of the evil that is in the hearts of their enemies. *Josephs* experiences of God, besides many Saints more doth declare this upon the house top, and selleth the ages to come so long as the Sunne and Moone endureth,

reth, that God is a faithfull, gracious, and omnipotent God, upon experience had of him.

For the next witnesse to this, let us call in *Moses*, and consider that progresse of experiences which he had of God from his Cradle to his grave; I, from his birth we shall finde in the beginning of his Booke of *Exodus*, that there was a Decree passed for his death before he had life, in that command that the Midwives had from *Pharaoh* to murder every Male Childe of the *Israelites* in the birth, of which *Moses* was one, but God tyed up their hands and gave him favour in their sight, that they obeyed not the command of *Pharaoh*, there is his first experience of God, and when he could be hid no longer in his Mothers house, then God taught her as he did *Noah*, to make an Arke to preserve her Sonne *Moses* from drowning, and that Arke or Cradle of Bulrushes both preserve this precious Infant till God brings other hands to take care of him, in which worke of God there is much experience of his power, and wisdom, that *Pharaohs* Daughter should preserve that which her Father had appointed to dye, and that his Mother which brought him forth should be the Nurse which doth give him suck; this act of Gods providence brings double mercy with it, both to Mother and Babe, it joyes her heart to have her Childe in her armes; shee sayes, as *Jacob*, my sonne *Moses* yet lives; God had speciall worke for him to doe, therefore he commits him to speciall care in bringing him up, even the bosome of his tender Mother; truly these are very great experiences of God, yet he had more then these, God doth not leave him that he had thus preserved, but takes care of him in his Mothers house, and in *Pharaohs* Court, and when God comes to use him in that worke for which he had preserved him, he then findes God to be all in him; he went to the people of *Israel* upon Gods message, and in the name of God to lead them out of *Egypt* into the Wildernesse to serve him; and as he went in Gods name, so all along he had great experiences of God.

God made *Moses* his messenger to *Pharaoh*; and in this also he had great experience of God, in his judgements upon *Pharaoh* his household and the whole Land, you may reade them at large; but when God had by *Moses* brought the Children of *Israel* out of *Egypt*, then *Pharaoh* in the hardness and malice of his heart with a potent Army followeth them to the Red Sea, then the people



people murmured against *Moses*, he goes to God and opens their condition before him, and comes backe to the people upon the experiences he had of God, and bids them from God, to stand still and be quiet, they should see his Salvation and how full salvation that was, they all had experience of, it was wonderfull salvation wrought in wonders, which doth upon experience declare God to be a God of salvations, and a wonder-working God, a faithfull God; that made every tittle good which he had promised, they had full deliverance, and did see their enemies no more alive.

Here *Moses* had exceeding full experience of God in his power and faithfulness, that as God did employ him, so he went along with him and made the Sea dry land for him and the people he led to passe through death from death, into the Wildernesse, where God gave him and his company many and great experiences of himselfe.

Now I shall name *Moses* and the Children of *Israel* together in their experiences, and here they had a Pillar of cloud by day, and of fire by night, in which they did experiment God to be a safe guide, though in a Wildernesse, and an untrodden path, they thirst, and murmured for water, God by *Moses* giveth them water from the Rock, here they experiment that the barren Wildernesse, and the stony Rock doth bring forth water at the command of God, nothing can be too hard for the omnipotent power of God to melt into his owne will: Well, they want food, *Moses* cries to God, he giveth them Quales and Manna, by which they have further experience that no place can straiten God in giving to his people what he pleaseth, and for Shoes, and cloathing, though their Journey last forty yeares, yet these were not out, but last as long; by which they doe againe experiment, that the eternall God doth give continuance to what he pleaseth, and as long as he pleaseth; Thus I have pointed at some of those many yeares experiences that *Moses* and the Children of *Israel* had of God, from which we may gather thus much that God is an experimented God by his people of Old, to be a glorious, gracious, wise, faithfull, omnipotent, and wonder-working God.

Exod. 17.  
6.

Exod. 16.  
4.

Exod. 15.  
25.

Again, *Joshua* which succeeded *Moses* in this worke of God, had great experience of God going along with him in the



he worke; I shall mention only in one particular, that is in *Josh* 6. 20. In the besieging of *Jerich*, when the Priests blew the Trumpeets, and the people shouted, the Text saies the wall fell downe flat, so that the people went up into the City, every man straight before him, and they took the City. This is such an experiment of the power of God, as for clay to open the blinde mans eyes, the one as likely meanes as the other, but God was all in both.

Like unto this was *Gideons* experience of God, when as with three hundred men he overthrew the whole host of the *Midianites*, *Judges* 7. We shall finde in this Chapter, that God commanded *Gideon* to lessen his Army of two and thirty thousand, to bring them to three hundred. God assures him victory with these few, and giveth him this reason why he would have no more men, that the victory might appeare to be his. *Gideon* obeyes Gods will, and God makes good his word. *Gideon* did believe God could save as well by few, as by many, that the victory would be Gods not mans: and God makes him to experiment that of him which he did believe. Here is an experience of a full God amongst empty creatures, when they engage against full creatures empty of God. God makes the victory his own, and the slaughter of his enemies, for they kill one another; it is all one to God how weak soever the meanes bee, whether his Army be *Flee*, as in *Egypt*, of three hundred men, as here, the strength is his owne, and that will certainly accomplish what it intends to doe, all these experiences doe plainly speake it.

So that widow in *2 Kings* 4. in that great increase of her cruse of oyle, had ample experience of the fulnesse of God, there is nothing too little for God to make enough, that is plain in this experience, this little oyle God makes it enough to pay all her debts, and answer all her wants. God is all himselfe, therefore it is no strait to him to make the lesse to be enough, his owne experience doth the worke because he is all himselfe, what God appoints to give our satisfaction to his people by, shall never cease to give forth, till his people confesse they have enough; This fountaine of life giveth living streames which alwayes flow and refresh the City of God this is God upon experience.

Our

Our Saviour Christ in *Matth. 8. 26.* shewes his power as he was God, in rebuking the wind and the Sea, when there was a great tempest, so that his Disciples in the ship with him were greatly affraid; Christ then checks their unbeliefs, and giveth them an experience of his power by stilling the winds and Sea at his rebuke, so that the Text saies, there was a great calme. The calme was an act of Christs power, as the feare was of the Disciples flesh, so that in this they had double experience of their owne fleshly feate, and Christs almighty power.

The Apostle *Paul*, both when he was *Saul* and *Paul*, had great experiences of God; as first, in his conversion, when he was *Saul*, and breathed out threatening, and slaughter against the Disciples of the Lord, *Acts 9.* beg. How wonderfull was his conversion, what glorious experiences of Gods free grace and his power is there in that work; they were so great, that the Apostle doth acknowledge them all his life following, when hee is brought before Judge and Councells for preaching of Christ crucified, and salvation by free grace through Christ; he telleth them of Gods wonderfull worke in his conversion, what experience he had of his grace and power, and makes his experiences of God as a ground of resting on him for strength to carry on the worke of his Apostleship, which God so miraculously had called him to. Wee may finde all the writings of this holy man spread with his experiences of God, as in his voyage where the ship was cast away, and yet not the life of one man lost; in that venomous beast upon his hand, which did him no hurt; in his often bonds and stripes, and his comfortable going through all conditions with joy and establishment in God, as having nothing and yet possessing all things. Here was very great experience of God, what ever he had, God was the all of that, and what ever he wanted of the creature, yet God was all to him, so that he wanted nothing, but in God possessed full satisfaction; God was strength to him in all his sufferings; through Christ that strengthened him, he could doe all things. God was safety to him from all perils, and upon this experience he was true to the service of God, not fearing any danger that should befall him.

1 Cor. 6.

So in *Acts 1.* There we may read of the same experiences that Peter and the rest of the Apostles had of God, when as they were brought before the Councell, and imprisoned for preaching in

the name of Christ, how they were delivered out of prison, and yet the prison doors all fast, though they had gain let out them to keep them, and an Angel sent to deliver them, they had no experience of the power of God, that no power on earth, or walsfulness of men, could imprison them that God would set free. 206

There is another experience of this nature of the power and glory of God in all our days; and where by an earth quake God opened all the doores of the prison, with the bonds that were upon Paul and the rest of the prisoners; yea, and the hard heart of the Jaylor too, for he comes trembling now to Enquire after Salvation; This Earthquake God useth to shake the Jaylor and his Family out of their earthly condition into a heavenly one, and his Family were hereby taught to believe in God, then followeth the kinde usage of the Apostles, and their deliverance out of prison, this affords great experience of the powerfull and glorious workings of God; God doth not onely Shake the earth and the heavens also, but by shaking the earth, he shakes into heaven, he shakes the earth of unbelief out of his family, and fillet them with heaven through believing; doubtlesse it is glorious power that shakes earth out of fowles, and those foules into heaven, this is the worke of God upon experienced

I shall now in some few particulars mention the experiences of Gods power and justice in his righteous judgements; I shall mind you of Gods judgements upon *Pharaoh* and all his host in the red Sea; but no more then mention it, because I have used that Scripture already.

But in the next place consider Gods dealing with *Herod* in *Act*. 12. 22, 23, 24. The proud wretch took Gods glory to himself. Now see how God doth vindicate his owne glory; he is immediately smitten by the Angel of God & eaten up with worms. God is zealous of his glory, he will not give that to any other, nor suffer him to live long that takes it to himselfe; the people made a god of this proud man, and he was content to be accounted so; but God will let him and them know, that he is a sinfull man, for he dyeth immediately like man, and under a fearefull judgement, as the just recompence of that pride, which would have been taken for God. Here is a glorious experience of Gods power and his zeale for his owne glory; which should make all flesh tremble, and be carefull that they cloath not their pride with that glory which is only due to God.

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We have another experience of God in his righteous judgement upon the *Sodomites*, being struck with blindness in their bodies, when in the blindness and wickedness of their souls, they would have abused the Angel of God that came to *Lot's* house, according to the lust of their owne hearts: the Scripture saies, there came all the men of the City, old and young, and all the people from every quarter. A tumult of wretches full fraught with the sin of *Sodom*, and yet behold the experimented power of God, that preserves his few faithfull ones from this multitude of *Sodomites*, and judgeth their first kindness with a second, so that they were weary in their pursuit after wickedness. I should be glad if this example might teach all blind wretches to be carefull how they meddle with the servants of the most high God, for he is upon experience a God that revengeth the wrongs done or intended to his people.

Gen. 19.  
11.  
Vers. 4.

Lastly, Gods fearefull judgement upon *Korah* and all his company; you may read the story in *Numbers* 16. and in vers. 31. how the ground opened and swallowed them up alive, they lived in death, and were buried alive, they murmured against *Moses*, and believed not God: these were dead souls in living bodies, and God throwes in his displeasure, their living bodies into the graves of death. Thus we see the Scripture is full of proof in this, that God is an experimented God; these are the experiments that Saints of old have had of God, and left them upon record for the use of after ages. It is a great mercy that wee have these experiments of God, but I doe believe no age that ever lived were without particular experiences of God, I am sure this present age is not without wonderful, many, and great experiences of God in his goodness, faithfulness, power, mercy, and grace to his poore, hated, and despised people.

I shall not here mention any particulars, I trust providence hath a faithfull store-house for them, and a time to bring them forth entire to the glory of God, who is the living and eternall fountaine of all mercy.

Yet let me desire Saints for their establishment in God, to look backe upon the soore-steps of his power and providence, his faithfulness and righteousness, in ordering of battels, and disposing of victories, even amongst the sonnes of men. If you cannot looke many yeares, yet looke but some moneths backe, in

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which you may see such glorious experiences of God, that if you understand them they will fill your hearts with admiring God; and the language of your lips will be as the servants of God in former ages, to be telling forth the experiences of God where ever you come. God giveth to his children some more, and to some lesse experiences of himselfe; but in these latter dayes, God hath given such great experience of himselfe to the whole body of Saints, that I trust he will thereby establish his people through believing in himselfe as an experimented God: this is the thing I drive at in my selfe and other Saints, and therefore have I made so large a recital of these experiences of God to the sanctified reason of precious soules.

And give me leave now to argue the case a little with sanctified Reason, and to tell you that God is no new-found fancy or appearance, which may prove good or evil to the soule upon tryall, but God is the ancient of dayes from everlasting, and a tryed God, such a one whom Saints in all ages have tryed and found to be a faithfull, gracious, just, righteous, glorious, and omnipotent God.

Now tell me the best of reason, that which is most sanctified; if God be not the best, say the only foundation to build our faith upon; and if one so much experiment doth not captivate thy reason to himselfe, I know it is a principle of right reason to trust that most which hath been most tryed, and alwayes found faithfull: therefore have I been more large to hold out God to sanctified reason as a faithfull God upon experience. Now reason must either deny it selfe in its owne right principles, or else choose God as the only object of faith: If so, then it may cease to argue, for I have my end; if otherwise it cannot be arguing with as reason, for it ceases so to be, in denying its owne right principle.

But if any soule full of sanctified reason shall speake like I selfe, and say, I will trust my selfe where I find by experience, there is most grace, and goodnesse, faithfullnesse and righteousness, most power to preserve me, and most fulnesse to supply all my wants; then I say to such a soule all this is God, and none of this is any where else but in God, and that God is an experimented God in all this: if thou knewest his dealings with thy owne soule, thou wilt confesse him to be so; his Saints of old have recorded

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some of those many and great experiences which they had of him.

Now here is that thou lookest for, experimented goodnesse and faithfulness in God, and that which God lookes for, is that : Now thou shouldst trust him upon all that experience which thy owne soule, and other of his Saints have had of him : If thou hast any thing to object, make thy objection, there is fulnesse enough in God to answer all that thou canst desire, if all be answered, then trust him that is all, and doth satisfie all that trust in him with his owne fulnesse.

The fifth argument that I shall offer to sanctified Reason why to believe in God, is this ; That God counts his faithfulness his glory, and was never stained in it, nor can ever be, because he is the faithfull God, a God that never failed any that trusted in him ; so sayes the Prophet *David, Psalm 89. 30. As I have said his way is perfect, his word is tried, he is a buckler to all those that trust in him.* God is perfectly faithfull in all his words, his workes, and his wayes ; hee cannot deny himselfe to be God, therefore can never be unfaithfull. From hence the Psalmist in *Psalm 33. 21.* saith, that the righteous doe reigne in the Lord, when he makes them to trust in him. For they then joy in their desires as fulfilled ; for if God make them trust in him for it, he will certainly accomplish it, he will never be stained in his faithfulness. So in *Psalm 37. 40.* God will save his people from the wicked because they trust in him : That is, God will preserve his owne faithfulness, nor any soule shall rest on him in vaine, much lesse be deceived by relying on him. So *Psalm 48. 10.* This is the praise of God unto the ends of the earth, that he is faithfull and righteous according to his Name, he will never loose nor staine the name of a faithfull God ; So sayes himselfe in *Psalm 89. 34. 35. My Covenant will I not breake, nor alter the thing that is gone out of my lips. Once have I sworn by my holinesse that I will not breake. David : This is, I will make good what ever I have said, my Covenant and promises shall all be performed, for I have sworn by my holinesse ; I have engaged that which is most deare to me, and I will not forsee it. And in *Psalm 105. 8.* His Saints beare witness to him that he remembreth his Covenant for ever. So in *Psalm 136. 2. The Lord thy word is tested in heaven.* It is as sure as heaven, then as so faithfull a God ; And in *vers. 40.* Thy faithfulness is unto all generations. It never weares out, or becomes unfaithfull, it is the*



faithfulnesse of God that is eternall like himselfe, *Psal. 119. 160.* Thy word is true from the beginning, and every one of thy righteous judgements endureth for ever. That is God is true to his word from everlasting, and his truth and righteousnesse abideth for ever, not any that can challenge him with unfaithfulnesse; his robe of righteousnesse is spotlesse; this is his glory, and so he values it. And the Prophet *Isaiah* bears witnesse to it, in *Isa. 34. 16.* Seeke ye out of the book of the Lord, and read, no one of these shall faile. That is, look into Gods word, and what ever you find he hath said, he will make it good, not any tittle of his word shall faile, you shall never blemish him in his faithfulnesse, for it is his glory.

Now sanctified Reason let mee aske you if this be not a good reason why you should trust in God, because it is his glory to be faithfull, and that glory which he hath unspottedly preserved from everlasting. Flethly judgement sees reason in this; for when they commit businesse and trust to men, they will choose as they thinke the most faithfull to the worke; and when men do otherwise, we count they have lost their common reason, and when we choose men to fight our Battelles, in whom we commit much trust, Doe we not choose such men who make it their glory to be gallant; and will rather choose to dye, then staine their fidelity and their valour? Why, upon this account sanctified reason may safely commit all trust to God, it is his glory to be faithfull; Sinne and all the other enemies of God and his people shall perishe in the maintaining of the glory of Gods faithfulnesse: I am to seeke of all reason if this doe not answer the best of reason, to trust that God who makes it his glory to be faithfull, and that faithfulnesse which never was stained.

A sixth reason that I shal offer, is this; That God is an exhausted fountaine and treasury of all grace and goodnesse, that either the soules or bodies of his people can stand in need of, he can never promise more then he can perform, nor can any of his people want that good which is not in him; hee is not onely all good in himselfe, but also the fountain of all that which fills heaven and earth; good is originall in God, and in every thing else, as it is derived from God, or received of God: what ever of mercy and grace, either external or internal, it is received and God is the fountaine.

The Prophet *David* doth acknowledge God to be the fountain and

and giver of all the good he enjoyed, *Psalm 23*. It was God that made him lye down in green pastures, that lead him by still waters, that restored his soul, and lead him in the paths of righteousness, that prepared a table before him in the midst of his enemies; that anoynted his head with oyle, and made his cup to run over.

He found God so full of all good, that hee filled him, till his cup run over, and that in the midst of his enemies, a place more apt to streights then fulnesse; yet this was *David's* condition, because God was his Shepherd, he received from an inexhausted fountaine, therefore his cup runs over; God is so full, that if hee doe but drop of his own fulnesse, the narrow vessel of the creature runs over, he is the fountaine of life, and the God of salvation, *Psalm 68. 19, 20*. He daily loadeth his people with benefites, for he is the God of salvation. The full fountaine of all blessings, there is fulnesse of grace in him to kil sinne and save the sinner; there is fulnesse of love in him to pardon the greatest evill, and to love the least good in his children; there is fulnesse of power in him to crush and destroy a world of Enemies, and to preserve his owne little Flocke; there is riches of goodnesse and mercy in him to supply all the wants of his people: In a word there is all good in God that wee can either aske or need; to read his Attributes, will discover his fulnesse. And now me-thinkes sanctified Reason should answer as *Simon-Peter* did our Saviour in the 6. of *John*, verse 68. When Christ asked his Disciples if they would leave him also, his answer is, *Lord to whom shall we goe, thou hast the words of eternall life*. So should Saints filled with sanctified Reason say to GOD, thou art an inexhausted fountaine of grace and goodnesse, wee can go no whither but to thee for Eternall life, for thou art to thy people the fountaine of life; That is, life from all Eternity. To my understanding this should be a prevailing argument, with the purest and rightest reason to cast all upon him that is all, and to trust in the fountaine of life, for life, that can give most which is most, and nothing can give all, but GOD that is all in himselfe. Eternity cannot waste nor consume the least of GODS fulnesse, therefore is GOD a suitable fulnesse for Eternall soules, and him only to be rested upon that can never fail to be what our soules stand in need of to, all eternity: Reason carries men from one thing to another,

another, because they conceive a greater good in the last then in the first, how should it teach men then to goe from all to God, because in him is all good, and to rest in nothing but in him, because there is good in nothing out of him, and for ever to depend on him; because he is not only good, but the fountaine of all good.

The seventh and last argument that I shall give to sanctified Reason, is this: That what ever any soule beleeveth and trusteth in besides God, it must and will deceive the soule, there is no rock of ages besides him, nor is there any Almighty power out of him, vanity is at the root of every created being, and doth as the worme to *Jonahs* Gourd, bring them to nothing; that which cannot preserve its owne being, cannot of it selfe preserve any other being, though committed to it; but no created being can preserve or continue it selfe by its owne strength; therefore not able to preserve any thing committed to them; borrowed strength, and received abilities will not be trusted by right sanctified Reason; because the lender may call back his owne, and then the receiver is empty of any ability to answer trust; and must of necessity faile the expectation of the Trustee: Now this is all that can be thought of besides God, by nature empty Vessels, meere Ciphers, have nothing originall that is worthy; every dram of excellency and good is received, now such a subject is altogether unfutable to make a God of; that is, to commit the trust of eternall soules, or any thing that is precious too, but if trusted it must needs deceive, because that which is nothing in it selfe, cannot add any thing to another, that which is vanity in it selfe cannot give better to any, nor make a better returne to any that trust in it; and the Wise man sayes of all things under the Sunne that they are vanity, and vexation of spirit, *Eccles. 1. 14.* As they are vanity, so they deceive all that trust in them, and in the deceiving of trust, and great expectation, so they become vexation of spirit: So the Prophet *David*, in *Psalm 62. 9.* Surely men of low degree are vanity, & men of high degree are a lye. That is, men of all degrees have so much vanity in them, that they are not simply in themselves to be rested upon; the highest degree of men, are but men, (so vanity,) and must prove a lye, to that which trusts in them. The Psalmist in *Psal. 103. 15. 16.* shewes the vanity of all flesh in man, the top of the whole creation,

creation, and for man his days are as grass: as a flower of the field so flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more. This makes good the Wise mans saying that all things under the Sun are vanity: for if man the chiefest piece of the whole creation, be so light as a flower of grass, which is withered, dead, and dry, by a puffe of wind, so made nothing that the place it was in shall know it no more, then surely vanity is a girdle about the loynes of all created beings, then of necessity they must crack under any weight that is laid upon them, and prove a lye to all those hoped for contentments that flesh lookes for from them, they must prove like *Jonahs* Gourd, because of that worm of vanity that is at the root, and they will leave the soul as the Gourd did *Jonah*, arguing for its peevish folly, saying it doth well to be angry though it hath committed a double evil. First, in trusting to vanity, and then to be angry that it appears vanity.

In this 46. *Isa.* beginning, where the Prophet shewes how the Idols of *Babylon* could not save themselves, but they and them which trusted in them, were led into captivity together. I shall offer but one Scripture more to this truth, and that is in the 17. *Jer.* 5, 6, Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord, for he shall be like the Heath in the desart, and shall not see when God commeth: Here we see is the curse of God upon trusting that in flesh which is onely proper to God: this is his glory which he will not give to another, and the curse of God will soone blast all flesh that is but grass: so that it shall prove vanity and deceive all that trust in it: thus I hope the truth of the argument appeares by Scripture, and sure I am, the experience that every soule that is had of the vanity of all things besides God, doth add much testimony to this truth, and if this give not leave to aske such full Reason, I desire in justice it selfe to be removed in choosing vanity to not trust in, and laying the weight of eternity upon that which hath not a moment of continuance, or a dram of sufficiency to answer that weight, if not, then to this sanctified Reason dare asseure, that God is the onely object for a soules beliefe, and that there is no other eternall and sure foundation to build upon: and this is the main scope that I have in all this argument, to hold this forth for such a Reason, that

God.

God who is the onely true, Almighty, Omnipotent, infinite, eternall, faithfull, experimented God, and an inexhausted fountaine and treasury of mercy and grace, is the onely foundation of trust and confidence, and that all things besides God will prove vanity under such a weight, so that the light of God in the reason of his people; that which sanctifies reason, might from these arguments that suites with right reason, lead the soules of Saints out of their owne flesh and all other vanity, to cast themselves onely and eternally upon the free grace of God in Christ, by believing in God to the establishment of soules, is my end in all this; and I trust thus dealing with sanctified reason, will appeare to be in the way to that precious end. I have done with the Arguments, I trust the Lord will make them his, and bless them to the end they are intended.

In the next place I shall offer by a few particulars, in some measure a discovery of the evill of unbelieve, of not trusting of God, and in God, of not trusting all upon God, and making him all in all; and this discovery hath one and the same end with the former arguments.

The first evill which I shall hold forth of unbelieve, is this;

That it doth as much as in us lyeth, make God a lyer; For prooffe, consider that full Scripture to this purpose, in the first Epistle of John. 5. 10. *He that believeth not God maketh him a lyer, because hee beleevevth not the Record that God giveth of his Sonne;* This Scripture holds forth plainly this, that not to believe the Record of God is to say in the unbelieve of our hearts, that God is a lyer, truly unbelieve can speak no other language, nor give no better title to God, for not believing the Record of God, is a denyall of the truth of that Record, and so consequently the truth of God; for the Record of God cannot be false so long as God is true, and that unbelieve which sayes the Record of God is not true, doth in the same breath say, that God is not true; now not to believe the Record of God, is to say it is not true, for this carryes the strength and basis of all reason along with it, to believe that which we judge to be true, and to deny believe where we judge untruth. The old Serpent the Devill began in Paradise with this temptation, to perswade our first Parents, that what God had said was not true, that they might  
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eate of the forbidden fruit, and death was put in their hearts, as God himself saith, *For the knowledge of good and evil, it was unbelieveable in their hearts, that man should be called the lye;* and what is seen in their hearts, is to be seen in their eate, not believing that which is true, as God himself saith, and so in their hearts making God a lye: this is the fruit of unbelieve, to make God report untruth, and to be contrary to the second, and revealed truth, which is the fruit of a proud evil, when such Saints in their hearts are able to think of, to praise, to glorify God, reproach his holiness, to trample his truth under our feet as under a stone, and to question the right name of the true God, God: this is the head of all evil, the only way, and spring of all sin, he reignes no where so terrible as in the unbelieving heart, where God is made a lye, that do as he saith makes the Devil to be counted as truth, so that there his law prevails, and he reignes as supreme.

Secondly, Unbelieve makes men to deny and forsake their fairest profession of Christ and holinesse, rather than to suffer for them; and this is the true reason why so many Professors of Christ and holinesse in times of prosperity and public blessing of godlinesse, doe forsake both Christ and holinesse in times of suffering for God and his wayes, because these withering persecutions were onely in Christ by profession, not by faith: these professe Christ for the gaine of an outward reputation, but do not live in Christ by faith, and in times of suffering, the beauty of Christ is lost to such an eye; and for want of an eye of faith by which the full life, glory and excellency of Christ is discerned, these unbelieving professors, deny their profession and their Master too, if it comes to suffering with Christ, if on him, they will swear with Power, they never knew him, and though they swear yet they do not live, for they have left their profession of Christ and holinesse through unbelieve, and become unholy, they may truly say they never knew him, for whom ever truly knows Christ in the Spirit will ever love him; an eye of faith sees so much beauty, faithfullnesse, power, grace, and goodnesse in God and Christ, that though sufferings come as waves of the Sea, yet will not leave God and Christ, but cleave closer to him, believing in his grace and goodnesse for support and deliverance,



but that soul which believes not in God, and doth not see by an eye of faith the power of him of power, grace, and goodness, to support and deliver, and to overcome sin, and to overcome the world; and to follow Christ, and to follow the Lamb, will be lost in the abundance of his Grace: That forward professor in the 18 of *Luke* 12. 49, which justified himself in keeping all the commandments from his youth, yet could not part with his riches, and make Christ his portion, much less could he follow, because of unbelief: he would have been called Christ, rather than his goods, which were indeed his Master through the unbelief of his heart, all his faire professions and offer unto Christ, comes to nothing, because of unbelief: when Christ knew, therefore makes discovery of the man by drawing his faith, or by manifesting his unbelief: It is the believing soul that follows the Lamb wheresoever he goes, it is only faith by which the soul is able to take up the Cross of Christ and follow him, but unbelief leaveth Christ and his Cross behind, though it have professed not to leave Christ though it should dye with him, yet in the appearance of such a tryall the unbeliever denies his profession to lose his outside from suffering; this is the constant associate of unbelief: and therefore God is pleased in his wisdom to let sufferings be the attendance to the profession of his name in truth, that thereby he might discover even to the world, the pretious from the vile, who live in him by faith, and whom only by profession; thus doth God discover the evill of unbelief, of which argument this present age hath not been wanting.

A Third evill of unbelief, is this, unbelief it questions with distrust the very power of God, it doubts whether God be God, or his power Almighty and Omnipotent; can God give bread in the Wildernesse, and can God bring water out of the Rock? is there suinesse enough in God to make a barren Wildernesse fruitful, and to give food where there is no appearance of food, nay can God make a hard, dry, and stony Rock to bring forth water, can God work both without meanes, and against meanes, is this power in God? thus doth unbelief question, and distrust the power of God: So that proud unbelieving wretch, King *Nebuchadnezzar*, in the 3. *Dan* 15. *Who is like God*

*God*

God that shall deliver you out of my hands: As if he should say, is there any God hath greater power than I, is there any God or any power in God, that can deliver out of my hands, when I have heat the Furnace seven times hotter than before, What power can preserve you from the fire of my wrath, and my Furnace.

We may find unbelieve in Sarah posing this very question, in Gen. 18. 12. *Therefore Sarah laughed within herself, saying, After I am made old shall I have pleasure in my husband? If we observe the Scripture it amounts to this, now I and my Lord am old, now all hopes in nature is gone, can God now make good his word to me in giving me a Child, now we are both old; this is the true question that unbelieve makes, can God doe this great thing? She laughed in way of flaunting the tydings, through unbelieve, concerning the power which should effect it. So when Elishah the Prophet did Prophesie of that sudden and great plenty in Samaria, when they were at that time strongly besieged and in great wants, 2 Kings 7. 1, 2. The Text sayes, That a Lord upon whom hands the King learned answered the man of God and said, Behold if the Lord would make windows in Heaven, might this thing be; This is the proper language of unbelieve, thou talkest of too great things for God to doe, are not we straitly besieged, and all our provisions gone, and dost thou speak of so great a plenty in so short a time, which way should God doe this; what shall he make windows in Heaven, and raine down this plenty, it can come no other way; thus we see the great evill of unbelieve, how it questions the power of God, and as it were ungod him, for to make him deficient, is to make him no God.*

A fourth evill is this; Unbelieve is the seale of damnation, he that believeth not is condemned in himselfe; we have a full Scripture to this purpose, in John 3. 18. *But he that believeth no, is condemned already, because he hath not believed in the Name of the onely begotten Sonne of God: Unbelieve it seales up to condemnation, because it calls off the salvation of Gods free grace; now that which denyes the one seales up the other; not to believe in Christ is to put from us all possibility of salvation, and to seal the soul up to a certainty of damnation; read the last verse of that third of John, He that believeth on the Son hath ever-*

*lastings* : And he that believeth not the Sonne, shall not see life ; but the wrath of God abideth in him : Whom ever believeth not in Christ, the salvation of God, shall never see life, shall never live in the beholding of God reconciled to him, but hath the wrath of God, the seale of damnation abiding on him, Heb. 11. 6. *Without faith it is impossible to please God* ; As unbelieve keeps the soul from God, so it makes the soul unpleasing to God, that there is no intercourse between God and an unbelieving soule ; and unbelieve is a more visible seale of damnation than this ; for it is the seale of the soul from God, which unbelieve makes, unbelieve maketh defiance to God and his salvation, and so seales up the soule unto condemnation, unbelieve is so truly the seale of damnation, that no sinne nor finnes can damne any soul without, for where faith in Christ liveth, there Christ is the death of all sinne, satisfaction for all sinne, and the life of soules, though all sinne be damnable, yet no sinne nor finnes can damne without unbelieve : *John 3. 15. Whosoever believeth in him (which is Christ) shall not perish but have everlasting life.* Observe the Text, and you shall find this in it, that nothing but unbelieve can hinder the soul of eternall life ; for whosoever, the greatest and vilest of sinners, that shall believe in Christ, shall certainly be saved ; whosoever finnes and believes not in Christ hath damnation in every sinne, and his unbelieve is the seale of his damnation, but whosoever believeth in Christ, though the greatest of sinners, shall not perish but have everlasting life ; damnation is sealed in unbelieve, and unbelieve seales up damnation, the Devill delights in all sinne, but he lives in no sinne so contented and secure, as in unbelieve ; it is the great seale of his Kingdome, that which holds fast all his interest in the soul, unbelieve it maintaines the Devills interest most of all finnes in the soul, therefore his indeavour most of all is to maintaine unbelieve in the soul, it was want of faith in the Apostles when as they could not cast out Devils, Satan is never deposed of his interest in any soul or body but by faith ; if he maintaines unbelieve he maintaines his interest, the seale of his Kingdome of darknesse.

A fifth evill of unbelieve is this, It makes men vile in secret, though openly they make a profession of godlinesse, he that professeth holinesse with his outside, and indeavours onely to keep

keep that faire which comes to the view of the World, but imbraceth secret opportunities to be evil, and to doe evil, must needs do it from a principle of unbelief; for do they believe the all-seeing eye of God, and see God with an eye of faith, they would be more careful of committing evil in his sight, then in the sight of men; an unbeliving faith, is upon some consideration of repute, and extreme with the World, endeavour to avoid open sinnes which make open scandall, and so brings open shame, but for secret sinnes it is ready to serve Satan when he pleaseth, because he seeth not God. nor doth indeed believe that God seeth him, and therefore Satan hath never disturb nor discourage that outward profession of holinesse, which giveth obedience to his commands in secret, he is content the outside should seem to be Gods, so that the inside be his. His chiefe businesse and endeavour is to hinder true faith in the soul, he cares not, let profession be at what height it will, if he can but keep a foot unbelieve in the soul, he knowes in secret that soul will obey him, whatever profession it makes of God and godlinesse to the World; the Devil loves to be in Gods room in the heart, and if he can but by his unbelieve maintaine his interest there, he hath his ends; and a profession of holinesse in hypocrisie, makes the soul seven times more his, then before; and this advantage he makes to himselfe, and his Kingdome, by keeping unbelieve alive in the heart, for thereby he keeps the heart intire to himselfe, and can make such a soul sinne in secret at his pleasure.

Sixthly, Men will through unbelieve be false to their vowe, promises, and engagements, both to God and his people; when as their corrupted reason telleth them that they may be gainers by it, or their carnall hearts conceive a necessity of it: Such as live not truely on God by faith, they never ingage to God or his people but for their own ends; it is selfe love that ingageth them, they neither love nor would they trust either God or his people, could they effect their own ends, but many times God casteth them into such streights, that their fleshly reason telleth them there is no way out, but by the assistance of Gods people; at such a time these unbeliving hearts will not stick at the making of any vow to God, or promises to his people, but if once they come as it were to see shoare againe, or but to have

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one foot upon the Land that the danger and bitterness of death is over; then they think there is no such need of the assistance either of God to his people; and then all former vows and promises are forgotten; and it may be in this very nick of time fleshly powers presse upon them to be faithless to God and his people, declaring themselves to be enemies to all that shall be friends to God and his people: Now the unbelieving soul calls this a necessity to him of being false to God and his people; in all its former vows and promises; such soules will argue thus, what should we doe? the multitude call upon us; and are restless with us, so that they will give us no rest till we satisfy them in that which makes us false to God and man in our former vows and promises. If we were not so pressed, we should not doe as we doe; we should in some measure make good what we have formerly said.

This answer is made upon a mistake: It is not the pressing of the multitude, but the unbelieve of the heart that makes such prove false in their engagements and promises to God and his people; were there faith to trust God, that would keep the soul close to God; believing soules make God their refuge in all straits, and counteth nothing to be so great an evil as to be false to God, or to distrust his faithfulness: But unbelieving soules they own, and deny God, they promise, and prove false to God, as their fleshly reason presents God to them, and their own advantage in what they doe; this pretending to truth and reality in falsesse, is the naturall proceed of unbelieve in the heart. We may read a discovery of this in *Gen. 40. 23.* The chiefe butler forgot both *Joseph* and his promises to him in the prison, when as himselfe was in those enjoyments that his heart thirsted after; when soules live upon God by faith, such faith maketh them faithfull to God and his people; but where selfe is the highest life, there it is the highest end: and thus it is with unbelieving soules, they prize nothing above selfe, therefore can be false to all, when as their fleshly reason telleth them, that thereby they may preserve and advance selfe. This is another great and certaine evill of unbelieve.

Seventhly, Unbelieve it damps the glory of God, and lessens the grace of God to the soul; A distrust of the truth and reality of any thing takes away from such an eye all the beauty and glory



ry of it, so puts a damp both upon the beauty of the thing, and the affection of the soul.

If a man be the owner of a rich Diamond, and he believeth it to be but some piece of glasse, or at best but a crystal: this his believe doth to himselfe much take off the beauty and value of the Diamond, so that the affections are little or nothing answerable to the esteem, and this ariseth from his unbelieve: So is it with the unbelieving soul, say what you can of the riches, the glory, and excellency of Gods free grace, of Jesus Christ, and the redemption of his grace: yet he believeth not any thing: If this unbelieving soul should hear the Spouse in the *Canticles* say, that Jesus Christ her beloved is fairer and fuller of beauty then all the beloveds in the world, he would not believe, but think that the world is a more beautifull beloved then Jesus Christ, and upon this consideration, unbelievers choose the world for their beloved; as by faith soules close with, and center in Christ: so by unbelieve soules leave Christ to embrace this present evill World. The reason is this; faith sees the beauty, and believes the reality of Christ, and the free grace of God, so rests and centers there: but unbelieve that sayes there is no such grace in God, nor any such riches of glory in grace, no such beauty in Christ, nor such necessity of being saved onely through his blood, and therefore rests and centers their eternall soules in something below God and Christ; this is another true property and perfect evill of unbelieve in the soul.

Another evill of unbelieve in the soul, is this; It makes men inordinate in their pursutes after the World, and so likewise in their sorrow upon their disappointments or losses of the World: it makes men seek their heaven here, and look upon nothing in God as enough to repair the losse of the World; An unbelieving soul cannot live upon God day by day for its daily bread; if the barns be not full, it believeth it shall starve; the fulnesse of God cannot satisfie it; If the heart be empty of faith, the hand must be full of the World, or there will be no quiet in the bosome, and therefore unbelieving soules will in their inordinate pursuite after the World, venture soul and all upon this foundation of unbelieve: men create their own happinesse in themselves, and shape their own felicity in their own braines, and pursue their own fancies with a violent traine of spirit. Now

God



God discomfite them, if he cracke their foundation, throw down that building which they have raised in their own fan-  
 cy as a habitation for themselves to rest in, when they were in-  
 ordinate in their pleasures, as they were before in the spirit, and  
 now there the fruit of unbelieve, which makes them seek felici-  
 ty out of God, and the same frame of heart makes them to be as  
 men without hope, when as the world proves empty, though  
 God be everlasting fullnesse: Unbelieving soules have no eye to  
 see that more exceeding and eternall weight of glory which is in  
 God, in Christ, in heaven for Saints, and therefore they so ear-  
 gerly pursue a dying glory, and are such liveless, hopelesse,  
 undone soules when that failes them. If there be no heaven  
 in the world, such soules thinks there is no heaven at all; if there  
 were heaven false them, then there is not heaven enough in God  
 to satisfie them. It is worthy the observing, how unbelieve in  
*Job* did make him break out into passion upon this very conside-  
 ration, *Job* 3 beg. *Job* 6. 8. How he quarrells with the day of his  
 birth, and makes it his request to God that he would cut him off:  
 What is the matter with *Job* now? this language had not he  
 heard to fall from his lips formerly? why now *Job* is stripped of  
 the worlds riches, he would be cut off from the world; if the  
 comfort of the world dyes, then he would have no longer being  
 in the world: If it be thus with *Job* when the sunne of unbelieve  
 which is dying in him doth but appeare, how is it then with  
 those that live in unbelieve, and have no acquaintance with God  
 at all, their disappointments is their hell; and they say of God  
 as moose will say of Christ, *That he is come to torment them  
 before their time*. Thus we see that unbelieve is so potent an evill  
 in the soul, that it enjoyues the whole frame of the soule, leaves  
 it to none place every blast shake it, and overturnes all the joyes  
 and comforts of it, that which is not fixed in God, is apt to  
 change with all that is changeable, and living only in changea-  
 ble vanity, is always in a troubled sea, where it can find no  
 place to cast the anchor of hope on, because it sees not God. This  
 is another certaine evill of unbelieve.

The last evill which I shall mention of unbelieve, is this: It  
 is a snare which both all other sinnes try in, and keeps the soul in-  
 commensurable to answer all the temptations of Satan with obedi-  
 ence. It will deliver us from the children of *Israel* to none  
 more

mure against *Moses*, and to doubt of Gods making good his word to them, *Exodus 14. 10, 11.* And they said unto *Moses*, because there were no graves in *Egypt*, hast thou taken us away to dye in the *Wildernesse*? They disturbed God as well as *Moses*, and therefore they murmur at the worke of God by *Moses*. It is unbelief makes the anger, so that it is a teeming sinne, it brings forth more finnes then it selfe, and keeps the soule in a readinesse to entertain all sinne; the unbelieving heart is a treasury of obedience to the Devill, hee is sure never to faile of service from that soule which doth not believe in God; nay the Devill can have no service from any soule, but so far as unbelief lives in the soule. Had not the Devill found unbelief in *David*, he had never prevailed with him to number the People; when his heart began to doubt the strength of God, then was a time for the Devill to tempt him to try his owne, therefore sayes he, number the people: Know how strong the arme of flesh is, that thou maist have something to trust too, this is as true a touch-stone of unbelief in the heart as any liverth; when the soule by faith sees enough in God, it is not solicitous to have an account of the fulnesse of flesh; but distrust in the former, puts the soule upon enquiry after the latter for satisfaction, and thus unbelief keeps open house for Satan at all times; it is the chiefe engine by which he upholds his kingdome and his credite; no sinne so neare and deare to him as this, it is his second selfe, where ever it beares sway, it maintaines his lawes, and his Image. See an eminent example of this in *Judas*, *Matth. 27.* Who when he had betrayed his Master, went and hanged himselfe. Satan by his Engine of unbelief drew him through the one sin to the other, he did not believe in Christ, therefore he betrayed him; nor did he believe there was grace enough in God to pardon the worst of sinners, & therefore hangs himselfe. So the Devill first perswaded *Eve* in *Gen. 3. 4, 5.* Not to believe what God had said, and then he knew hee was able to effect his owne ends, to make her disobey God, and obey him, in eating the forbidden fruit; he useth his grand pick-lock, unbelief, to open the doore to let him in, and so soon as ever hee gets entrance in at that doore, his commands become lawes; Unbelief is the owner and power of darknesse in the soul, by which Satan reignes as supream. This is the strongest hold of Satan in any soule; and if once that stronger man the Lord

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Jesus

Jesus Christ cast him out of this hold, hee looses his whole interest in, and command over the soule; but so long as he can keep this Garrison, the soule shall surely be kept in a warfare against Christ. Want of faith in God must needs make want of love, service, child-like fear, and obedience, and where these are not, all manner of evil must needs be. I hope by these particulars I have given some little light into this Kingdome of darknesse; it is a large field, the dimensions of it can be taken by no hand, but such an one as can compass the whole earth, and all the sinnes of it; for all the evil of the world will come within this circle of unbelieve. I intend here no farther a travell upon this discovery then I have gone; to a spirituall heart I am sure every one of these particulars will appeare to be very great evils, then the fountaine of them must needs be exceedingly great in evil. All I aim at is this, that as unbelieve is the greatest evil in, and the greatest enemy to the soule, so that the Readers would thus looke upon unbelieve, and as soules fore-warned, to be fore-armed. Secret enemies are the worst of enemies; I have therefore pointed at this great enemy that it might not be greater then it is in it selfe, by its secret lurking undiscovered in the soule.

I shall in the next place in some particulars as before, hold forth the benefits of faith in God, in Christ, and his word, in the soules of believers.

### *The benefits of F A I T H.*

First, Faith in God makes the life of the soule pure, it is a life only in God, it liveth upon nothing else but what God is, doth, and saith: This is properly the life of faith, and the true advantage of the soul by that life. Faith is that eye by which the soule lookes into, and hath a discovery of the goodnesse, grace, and glory of God to it selfe. Now in this knowledge the soule is carried out of it selfe into God, to live purely and singly upon God, it now comes to know Gods strength to be exceedingly more then its owne, and so forsakes its owne strength to live upon the strength of God. By faith the soule sees the full salvation that is in God, and so casteth it selfe upon God for salvation, and liveth purely upon God, and nothing but God for salvation and deliverance out of the hands of all

all its enemies, to serve him in Faith above carnall, distrustfull feare; the life of Faith in God, with this benefit of that life doth very eminently appear in the Prophet *David*, *Psal. 62.* He begins the Psalm thus: *Truly my soule waiteth upon God.* This is his faith, he believeth in God, and therefore waiteth upon him; Well, but what is the ground or reason of the Prophets thus waiting upon God, he telleth us in the end of the first verse; *from him cometh my salvation.* He did by faith live upon God as the God of his salvation; that is, God was all to him, his life of faith was a living purely and singly upon God; therefore in verse 5. he layes a charge upon his soule; *My soule, wait thou only upon God.* Have thy eye no where else, live purely upon what God is, for my expectation is from him. The good I looke for is the good which is in God, my waiting and believing is to see the salvation of the Lord. So in 6. and 7. verses, *He only* (meaning God) *is my rocke and my salvation, my defence and my glory, my strength and my refuge, therefore I shall not be moved.*

Observe this life of Faith, it is purely in God, what God is, and makes its conclusion according to what God is, *I shall not be moved.* Why not? Because God is my rocke and salvation, hee is my defence and strength. What is in God is the ground of his confidence, therefore God himselfe is the object of his soule. This life of faith in *David*, is purely a life in God, such a life as liveth purely upon what God is. This life of faith in *David* puts him in the latter part of that *Psalm* upon an exhortation to others to trust in God; that is, to live upon what God is in himselfe; In this worke he sets forth the emptinesse of all things out of God, he telleth us in verse 9. *That men of low degree are vanity, and men of high degree are a lye; to be laid in the ballance, they are altogether lighter then vanity.* All these are empty things compared to God, are lighter then vanity, nor to be trusted in, or lay any weight upon, God is onely enough to answer the wants of eternall soules; Live upon God, this is purely the life and benefit of faith in the soules of believers, to live upon the living God, that is, to live purely upon what is in God.

So the same Prophet in *Psalme 3.3.* *But thou Lord art a shield on me, my glory and the lifter up of my head;* In the verse before he telleth us that many say of him, *There is no helpe for him in*

God; but sayes he, I know the contrary, and I doe live upon thy selfe as my shield, my glory, and the lifter up of my head; his life is what God is, for faith hath pitched upon God for his life, and he lives in what God is; So in *Psal. 71. 10* *My defence is of God*; That is, God is his strength, and the strength of God is his defence, he liveth upon God, and puts his trust in God; *Psal. 16. 1.* And in the 23 *Psalme*, *The Lord is my Shepherd*, all he hath is received from the Lord, upon whom he liveth, he makes mention of no Name but the Name of God; as the fountaine of all the good he enjoyes, and this makes him in the 42 *Psalme* last. to call upon his soule when as it was cast downe, to hope in God; for sayes he, *I shall yet praise him, who is the health of my countenance and my God*. Though my springs as creature, are soone drawne dry, so that my soule may faint for thirst, yet hope my soule. For God is thy life; I shall praise him because he is my life: Thus doth faith live and satisfie the soule in what God is in himselfe, and in *Psalme 121. 2.* *My helpe cometh from the Lord*: It is what is in God that the believing soule looks upon for helpe, and therefore the life of Faith liveth when all things below God have no life in them, for it liveth in God and upon what God is: Give care to the voice of a believing soule speaking in *Lament. 3. 24* *The Lord is my portion*, saith my soule, therefore will I hope in him: This soule beleeveth God to be its portion, and therefore lives upon God: thus Faith pitcheth upon what God is in himselfe to satisfie the soule with all: the Prophet *Habakkuk* in his faith on God, mentioned in his 3 *Chapt. vers. 17.* to the end, is a very eminent prooffe to this truth; he telleth us there, *Although the fig-tree shall not blossom, neither shall fruit be in the Kins; the labour of the Olive shall faile; and the fields shall yeeld no meate, the flocke shall be cut off from the fould, and there shall be no heard in the stalle; yet I will rejoyce in the Lord; I will joy in the God of my salvation; The Lord God is my strength*.

Observe the frame of his spirit, and it speakes this; That though all creature comfort should faile, and be cut off from him, yet that could not empty him of joy and rejoycing, so long as the Lord continued to be the God of his salvation, and his strength; what doth this speake, but that the Prophet lived purely upon what was in God, and upon God himselfe as the

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God of his Salvation, for had his life been out of God, his joy and rejoycing would have been cut off when the creatures of all kindes and in all places did faile, but his soule living purely upon what God was in himselfe, his joyes are alwayes green, because God is the fountaine of his joy, this is truly the benefit of the life of Faith in the soule, that must needs be a living advantage that leades the soule to a living fountaine, and layes it to rest in the armes of God, satisfying the soule with what flowes from the bosome of God, that soule can never feare wants that hath this for its belife, that what God is in himselfe he is for that soule, and what is communicable in God, shall according to the wants of that soule be communicated to it, and this is the life of Faith, a life of joy and rest in God, living upon the everliving God, it is esteemed an advantage to joy and rest by the worldling to have his Bags and his Barnes full, it is truly an advantage of joy and rest to a believer to live upon a full, for God is ever full, though the field and the barne faile, though the bag have a hole in the bottom and cannot hold what is put into it, yet the soule that liveth on God is full of joy and rest, because God never failes.

Nay this is the advantage of a believing soule that liveth by Faith in God, it lives spirituall, the streames that continually runs through the soule are Evangelicall, the light is pure, it is the light of the Lord; the life is pure, it is the life of God; it lives upon what is in Heaven, in God there is its treasures and its heart also; the life of Faith it is the evidence of things not seen, not common objects to earthly eyes, but sublime and spirituall objects, the grace, love, redemption, purity, power, and faithfulness of God; these are the objects of Faith, which doe certainly make a most glorious life and rest in the soule, this soule is of Heaven, heavenly; it is begot and new borne in Heaven, and there it lives, where ever it moves; though the body be carryed from one peice of earth to another, yet the heart is alwayes in Heaven, the object, rest, joy, and satisfaction of this soule is spirituall; God is all to this soule, and all its life is in God; the eye is spirituall, and the heart is spirituall, this eye doth alwayes see that in God which satisfieth the heart; for the heart feasts and filleth it selfe with what it see. h and injoyeth in God; if the Rocks in the Wildernesse should give no water, yet the spirituall

spirituall eye seeth Christ to be a Rock and a fountaine of life, and there it drinketh and satisfieth it selfe with the waters of life; the Prodigall had this eye when he said, In my Fathers house is bread enough; that eye which beholds God as a Father, doth acknowledge that there is bread of life enough in God. and this is the spirituall eye, that eye of faith which makes God its single object, and satisfies the heart with what God is in himselfe and to his people; such soules as by experience knows what it is to live by faith in God, I am sure doe value this as an exceeding great benefit and advantage of the life of faith, that it hath God to live upon for its life.

A Second benefit of Faith in the soule, is this:

By Faith soules attaine to the righteousness of God (which is Christ) a believing soule makes Christ its righteousness, So the Apostle Paul, *Phil. 3. 9.* *And be found in him, not having mine owne righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith;* So long as this Apostle lived in his legal spirit and principles, his legall duties and priviledges, were his righteousness; but so soone as the life of Faith lives in his soule, Christ is made the the righteousness of his soule, hee counts all his former righteousness, but as drosse and dung; Now nothing will satisfie his soule but to be found in Christ; that is, to have Christ his righteousness, that God may behold him in Christ his owne righteousness; Faith it climbs as high as God for righteousness, nothing below Christ must be a righteousness to a believing soule, To be found in him, (Christ) the righteousness which is of God by faith; When faith seeks a righteousness, it rests no where till it attaine Christ, who is the righteous of God; And this righteousness the Apostle telleth us in *Rom. 9. 30.* *That the Gentiles attained to by faith; That the Gentiles have obtained righteousness, even the righteousness of faith:* That is, they have by faith pitched upon Christ for righteousness, and so through believing have attained the true righteousness, that righteousness which the soule can attaine to no other way but by believing; the *Jewes* in all their legall duties could not attaine to that righteousness which the Gentiles did by believing.

The righteousness of God is not of works, but by faith; Christ is Gods righteousness, he doth purchase and redeem the soule

soule to believe, faith doth not purchase Christ for a righteousness, but believe in the purchase and redemption that Christ hath made for it, and so attaines Christ its righteousness, who is Gods righteousness, and in whom the soule is to all eternity righteous in the sight of God :

Thus was *Abrahams* beleeving in God, accounted to him for righteousness ; It is not *Abrahams* doing, but his believing, by which he attaines to the righteousness of God, and is counted righteous in the sight of God ; Gods righteousness is the gift of his free grce, and can be attained by the soule, no other way but in believing, because any other way would destroy the grace of God in the gift.

Now this God is exceeding tender of, therefore he keeps all hands but the hand of faith off from laying hold on Christ his righteousness, whom is the great gift of free grace ; but as all other hands are excluded from meddling with the righteousness of God, so this hand of faith, that never failes, when ever God puts forth this hand of the soule, he puts his owne righteousness into it ; faith in the soule doth certainly attaine the righteousness of God, it is such a hand as will preserve the free grace of Gods righteousness pure in the heart, Christ the righteousness of God in the heart doth preserve and keep up intire the glory of free grace in God that made him righteousness to the soule, and the hand of faith doth not slubber this glory, but keeps it pure upon the grace of God, and doth acknowledge that it self, as well as the righteousness it hath attained, is all the gift of Gods free grace.

Now faith as it thus attaines the righteousness of God, must needs be an exceeding great benefit to the soule, because the righteousness is of so great a value ; the feet of them which brings glad tydings is welcome ; so must needs be that glorious hand which receives Christ in into the soule, none can tell but them that have it, what a mercy it is to have a hand and a heart for Christ ; this is the benefit of faith in the soule, it is such a hand as receives whole Christ, and delivers up the whole soule back againe to Christ, it takes in Christ as its righteousness, and giveth up the soule to Christ to be made righteous in him ; that soule which attained Gods righteousness, can at all times goe to God in his owne righteousness, this is the benefit of  
faith.

Faith in the soule, it can goe with holy boldnesse to the throne of grace, and to the throne of justice too, because it can come before God in his owne righteousness, and can plead that to God which by faith it hath attained of God, even the righteousness of God by faith.

*A Third benefit of faith in the soul, is this :*

True Faith in the soule quenches the fiery darts of Satan ; the Devil is a very skilfull fire-master, he makes his fiery darts so exact, that none but God can quench them in the soule, and he is very free of his worke, he will be alwayes casting into the soul, for his businesse is to keep the soul in a flame, that is the proper Element he lives in ; these fiery darts are his temptations, with which he goes about the Earth seeking whom he may devour ; with these he sought to winnow *Paul* like Wheate, and he is not onely fitted for *Pauls* temper, but he hath temptations to suite all tempers and all times, he hath baits to please the various pallats of all flesh, he answers the proud, the peevish, the covetous, the envious, the selfish and worldly wise men, in all their desires, he makes all sweet to the taste, how bitter soever it proves in the belly ; he is properly the tempter, it is his course of life which he hath used ever since our first Parents were in Paradise ; this is his worke to fit temptations to persons and conditions, and to shute these fiery darts continually into the soules of men and women ; Now the onely shield to keep of these fiery darts, is faith, and the onely hand to put out and to quench these temptations in the soule, is faith ; *Ephes. 6 16. Above all, taking the shield of faith wherewith yee shall be able to quench all the fiery darts of the wicked ;* The scope of the holy Ghost there, is to shew the soule its proper armour of defence, against the Devil and all his instruments, the wicked and the wicked one, and in this above all things, he commends faith ; faith, sayes he, that is able to quench all the fiery darts, all the temptations of the Devil and his instruments ; and there is an exceeding full reason to be given of this :

For it is the true property of faith to lead the soul to God, the believing soule will go to God for his allowance and approbation before he doth any thing ; now this is a sure way to quench

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all the temptations of Satan, to carry them to God, and not to doe any thing till God have written his name and his will upon it; the believing soule tels Satan when he tempts him to any thing, I am not at my owne disposing, I am Gods servant I will goe to him and tell him your demand, if God leave me then, and not till then will I obey you; O no sayes the Devill, God is light, and if you goe to him he will discover to you my darknesse, I cannot abide the brightnesse of his presence, if you will not obey without Gods leave I must be gone; thus faith quenches the fiery darts of Satan: Now under this consideration how great a benefit and advantage is faith in the soule, it contends with, and destroyes Satan in his temptations, it is the great trouble of Saints on earth, that they have so busie and so watchfull a Devill for their enemy: Now the shield of faith is a sure defence against this enemy, the believing soule lives in God and hath God to be a hiding place from the tempter, the life of such a soule is by the faith of the Sonne of God, it lives in God by faith through Christ, and the Tempter cannot goe through Christ to God to destroy such souls, but the soule can goe through Christ to God to destroy the Tempter in his temptations; thus faith in God is the life of God, and the death of sinne and Satan in his temptations in the soules of believers; and sure I am, all such soules as have experimented this benefit of faith in themselves will say, it is properly named a glorious advantage and benefit which the soule hath in believing.

*A fourth benefit and advantage of faith in the soules of believers, is this;*

By faith Saints goe to God in all their wants as to a Father; In the patterne of prayer which our Saviour left, he holds forth thus much; That the soule which praves in faith, goes to God as to a Father though in Heaven yet a Father, our heavenly Father; faith is that seed of God in the soule, by which the soule is assured that it is begotten of Gods free grace; the new creature is a childe of Gods free grace; now faith it carries the soule to its originall in all streights and wants, it telleth the soule it is onely of grace that it is what it is, and what ever yet is wanting, the same fountaine must supply; nay sayes faith to the soule, God is your Father, he hath begotten you in his owne free grace to a lively

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a lively hope in himselfe, you have therefore the greatest and nearest relation to plead with God of any other, could you suppose any other so able as God to answer your wants, yet there is none so neare to you as God in relation, to whom you may plead the interest of a Childe, and from whom you may expect the bowels of a Father, and upon this foundation the believing soule goes to God in all its wants as to a Father: believing soules are onely satisfied with childrens bread, and this they look for from their Father, so answerably in all their wants goe to their Father; faith is a great advantage to the soule in this, in all its wants to carry it to a full fountaine, and to bowels of love which is ready to answer the soule with its owne fulnesse; a Father hath a quick eare and a tender heart to his childs crys and wants, God is in this more exactly a Father then any on earth, he is most ready to heare and answer the wants of his children, this faith doth assure the soule of, and hereby drawes it forth to goe to God as its Father and make his wants knowne; First Epistle of John 5. 14, 15. *And this is the confidence that we have in him, that if we aske any thing according to his will he heareth us; And if we know that he heareth us whatsoever we aske, we know that we have the petition that we desired of him.*

Faith keeps the soule carefull to make petitions according to the will of God, and in the name of Christ assures the soule that its petition is granted; the reason is this. the Child begs of the Father for the Fathers will to be done and fulfilled in him, for that is it which a believing soule wants and seeks for, onely that God may be all in it, and that his will may alwayes be done by it; now this spirit and this assurance will be certainly carrying the soule to God as to its Father in all wants, when creatures in their wants comes to lower relations then a Father, they give this for a reason, my Father is not able, or my Father is dead, were he alive I would not trouble you; which speakes this, that if they had a Father to goe to, which were able to helpe them, they would carry all their wants to him, and center all their desires in him, because a Father; but now faith in the soule it makes out God to bee a living Father, able to answer all the wants that soule or body hath, and maketh knowne to him, and therefore carrys the soule in all its wants to God his Father; interest is the strongest of all pleas, and the

the nearer the interest and relation is, the stronger is the plea of the soule; the Prophet *David* in *Psalm* 28. 1. useth this argument with God for his assistance. *Unto thee will I cry, O Lord, my Rock; bee not silent to me*: This is his plea, thou art my Rocke, that is, my foundation and my defence, I have builded on thee, therefore be not thou silent; you see relation and interest is his argument, thou art my Rock therefore I come to thee; I, sayes faith thou art my Father, therefore I come to thee, be not thou silent thou art my Father, I know thy bowels cannot but yearn to see my wants, and the injuries done to me; he that believes most in God is least in revenging his owne injuries; the reason is this, faith carrys the soule to God, and there it tels God all the injuries and wrongs that are offered and done to him, and then the soule is at rest, leaves the recompence to his Father; this throughly and spirituallly considered, is a very great advantage in the soules of believers, which is demonstrable by the many great evils it keeps the soule from; what is the reason that men of the World in their wants will deceive and lye, nay steal rather then goe without what they lust after, and in their streights will swear and forswear, yea doe any unlawfull thing to break through, is it not want of faith in God, they say they have no other ways to helpe them; that is, because they have no faith in God, Gods children finds other wayes though they be in the same wants, they goe to their Father, faith pleadeth the interest of a Child, and begs day by day its daily bread, and keeps the soul believing that as God is an exhausted fountaine in himselfe, so that he can never let that dye which himselfe hath begotten, nor be worse to his Children then earthly parents are to theirs; it is faith in the soule keeps it living upon God as a Father, which preserves the soul from all evill ways to answer its wants, for it carrys the soule to God as a Father in all its wants both for soul and body, see the operation of faith in *Dauids* soul, *Psalm* 31. 14. *I trust in thee, O Lord, I said thou art my God*.

Where faith cleares up interest it begets trust, thou art my God therefore I trust in thee; so doth faith clear up the relation of a Father in God to the soule, and then what followes; Thou art my Father, therefore I come to thee and trust in thee: The soul is exceeding full of sweetnesse, joy, rest, and holy boldnesse, when it can come to God as to its Father, and stand in his presence

sence as in presence of his Father ; Now this sweetnesse, joy, rest, and holy boldnesse of the soule, is the fruit of faith in the soule ; Faith in the soule makes the soule much in heaven by prayer, because it delights to be in its Fathers presence, and spreading before the bosome of his love all the wants it is in. Burthened hearts doe use to seeke some true friendly bosome to open themselves to, and so in some measure to ease themselves ; now in this, faith is a mighty advantage to the soule, for it leads the soule to God, and God its Father, where it shall not only open, but certainly ease it selfe of all its burthens. *Come unto mee all ye that are weary & heavy laden* (sayes God) *and I will refresh you*. I, sayes faith in the soule, goe to your Father, he will ease you of all burthens, and rest you in his owne bosome ; when as the soule sees the power of a God, and the love of a Father centre in one object, it is easily drawne to runne after it in all its wants. Now thus faith holds forth God to the soule, as God our Father, and by faith believing soules goe to God in all their wants, and cry out, O our Father, we want victory over sin in our conversations, deliverance from the temptations of Satan, to be carryed in thy Spirit above the love and joy of the world, to have our wills wholly melted into thine, to be spirituall in our light, motion, and worship ; We desire as our head did for us, to be kept from the evil of the world, and that thou wouldst provide for us all things needfull quite through the Wildernesse ; these are our wants and desires.

But thou art God, in whom there can be no want, and thou art our Father, therefore wee pray thee answer all our wants according to thy wisdom and thy glory ; these are the breathings and motions of true and lively faith in the soule. it carries Saints thus to God as to a Father in all their wants, and makes them much with God in the opening their wants to him, because God is their Father ; Now what ever keeps the soul much with God, must needs be a great benefit to the soul, and this is faith, that which carries the soul in all its wants to God, and keeps the eye of the soule steady on God as a Father, therefore a great benefit to the soul.

*A fifth benefit of faith in the soule, is this ;*

By faith Saints doe chearfully undergoe sufferings for Christ, and

and choose them, though grievous to the flesh, rather than sin.

This is so truly the benefit of faith in the soule, that none but such soules as believe in God can doe thus. Saints doe this by a strength out of themselves, even in God, which they have in God by believing. By faith in God *Shadrach, Meshach, and Abednego*, Dan. 3. chose *Nebuchadnezzars* fiery furnace, rather than to worship his golden Image which he had set up; Faith made it easier to them to suffer for God, then to stand against him; though the Furnace was heat seven times hotter then before, *Nebuchadnezzar* gave them their choise, and faith taught them what to choose; These believing soules counts the flames of sin to be more dreadful, and fuller of smart, then any flames which the Tyrant could cast them into: they had faith to trust in God; and that carryed them above the command, of sinne, or the feare of punishment in the disobeying of man. The same effect of faith we find in *Daniel*, in the sixth Chapter of his Booke, vers. 10. Now when *Daniel* knew that the writing was signed, he went into his Chamber, and prayed three times a day. Hee knew what snare was laid to catch him in, yet he omitted not his duty, he chose rather to be cast into the Lyons mouths, then to keep his mouth shut from making Petitions to God; thus faith in God kept him close to his duty, though it led him into the snares of death. Faith kept up the Apostle *Pauls* soule to this pitch in *Acts* 21. 13. When as fleshly relations would by teares have perswaded him to omit duty, that he might wave bonds; hee answers their solicitations thus; What meane yee to weepe, and to breake my heart, for I am ready not to be bound only, but also to dye at *Hiernsalem* for the Name of the Lord *Iesus Christ*. As if he had said, your weeping is my greatest burthen, you break my heart with that; as for bonds and death for the Name of Christ, faith in God will carry me through all that, and I had rather choose to dye at *Hiernsalem*, then to omit my duty, and not to goe for feare of bonds. Thus we see the choise of soules believing in God, when sinne and sufferings are before them, one to be chosen, and the other left; now none but a believing soule can doe thus, for it is faith in God which keeps the soule close to God; the pleasure of sinne though but for a season, will leave such soules as have not their pleasure in God. None can live in God with delight that doth not believe in God,

God, so that it is only the believing soule that chooseth God for its delight, and will rather choose sufferings, then leave God : Christ hath many which professe to follow him, and to be in him : but when he tryes them by sufferings for his Name and his Truths, they leave him, and with *Demas* embrace the present world, by which he discovers them, that they were onely of him by bare profession, not truly in him by faith, for then they would abide with him, and accounted of Christ to be as worthy and as lovely with his Crosse, as with his Crowne, and would have chosen in all conditions to abide with Christ ; I, as *Moses*, to choose afflictions with the children of God, rather then the pleasures and honours of *Pharaoh's* Court ; to a believing eye Christ puts a beauty upon suffering, and a blackenesse upon sin, so that the soule for beauty-sake chooseth sufferings rather then sinnes; this is a precious advantage in the soule : but the truth of it speaks this, that there is very little true faith in the World : this faith is accompanied with much love to God and Christ, and that makes it the more rare and scarce to be found : but where it is, it makes a glorious soule and conversation : Wee may finde many that doe choose sinne in love to sinne, though sufferings be visible to the eye, and shame at the heels of such courses ; but it is only the believing soule, that to shun sin will choose sufferings, and that out of love to God and faith in him ; This is a rare advantage, for it makes the soule a rare soule, such a one as is no where to be found but amongst Gods Jewels, his little flock and peculiar ones ; this faith is always leading the soul of sin to take in Christ, though sufferings comes with him ; nay chooseth to embarque in a storm with Christ, rather then to goe with sinne in the most pleasantest calme that the world affords ; It feares not to be with Christ in troubled Seas, because it believes he can rebuke them at his pleasure, so that both wind and Seas shall obey him ; Faith knows nothing can bound God, but God can bound the creature when he pleaseth ; Faith knowes, if God say the word, though the ship be split in the midst of raging Seas, yet not the life, of one man shall perish whom God hath promised to bring safe to shore, and hereby faith perswades the soule to choose sufferings in communion with God, thereby to avoid sinne which leads the soule from God ; the believing soule can see no happinesse out of God, therefore refuseth to embrace any seeming pleasure



sure which leads from God, and this soule sees such full happinesse in God, that it believes what ever sufferings it meets withall in communion with God; that God in such communion will swallow up the soule in himselfe above all sufferings; and in this faith, doth the soule cheerfully undergoe sufferings for God, and chooseth them rather then sin, which is a greater advantage to a child of God in this world, then if all the world were at his disposing.

*A sixth benefit and advantage of true Faith in the soule is this:*

Faith makes the soule steady in its worship and service of God; when as a soule believes that it doth worship God according to his owne mind and will, then it is not easily removed or shaken in its worship and service of God, therefore sayes the Apostle, *let every one be fully perswaded in his owne minde*; that is, what ever men doe in the service and worship of God, let him fully believe that it is the mind and wil of God he should so serve and worship him, for uncertainty of Gods minde, will make unsteadinesse in mans worship; hee that believeth not that God is pleased with what he doth, cannot be steady in that service to God; He that worships an unknown God; that is, God in such a way as hee knoweth not whether God will approve of or not, will not bee long known by that worship; If faith clears not up the will of God to the soule in its way of worship and serving God, the soule walkes in the darke, and hath trembling in it fuitable to darkenesse, and trembling joynts cannot be steady in the way they walke, the uncertaine soule will goe with every one that pretends to set it right; but when faith hath cleared up Gods will to the soule, then it moves steadily; Faith is a steady eye, and it makes God its object, so that where faith lives, the soule is steady in its motion; and though it may, as God comes nearer to it goe from lower to higher formes, yet in all it goes nearer to God, and is more and more clear in the mind and will of God, more steady and spirituall in its worship and service of God; that is, worships God more purely, more out of the flesh and more in the Spirit, according to that Gospel-worship, our Saviour speaks of in *John 4. 24. God is a Spirit, and they that worship him*  
must

must worship him in spirit and in truth. In spirit, because he is a Spirit; in truth, because he is the true God; Now none but the believing soule can worship God either in spirit or truth; for he that believeth not his worship to be according to God, cannot worship in truth, because he knows not the mind of God who is the God of truth: nor can it be in the spirit, for the Spirit is light, and makes knowledge of God, therefore it is onely the believing soul that can worship God in spirit and truth, and no other soule can worship God truly, or be true to the worship and service of God which it doth professe. It was faith made the three Children and the Prophet *Daniel*, in the Booke of *Daniel*, so eminently steady in their worship and service of God, and truly it is want of faith that makes the unsettlement of souls in this thing, and such as are so zealous to have multitudes to worship God, whether they know and believe it to be Gods minde or not, may bring many pretenders to God, but not any whit more of worship and service to him. Faith makes men true to the worship and service of God, and force makes men true to the wil-worship of man; for as he that believeth will not swerve from what God hath revealed to him, so such as worship onely by the rule of mans will and power, is alwayes ready to worship in what manner soever man will have him, and this makes him as uncertain in his worship, as man is who is his rule for worship; but the soul advantaged to worship and serve God in spirit and truth, is the believing soule; for what faith fixes of God in the soule, that the soule is steady to God in, and alwayes ready to worship and serve God with; it therefore concerns such as would be steady in their worship and service of God, to doe nothing in his worship and service but what they can doe from a principle of faith, believing it to be the mind and will of God concerning their soules, in their worship and service of him, and in this faith the soule will be steady to God, and it may say as the Prophet *David*: *O Lord my heart is fixed, my heart is fixed, I will sing and give praise.* My heart is fixed on thee, my joy is continually in thee, and my praise and worship shall be alwayes to thee according as thou hast by faith fixed my heart on thee, so shalt thou have fixed worship and service from me; Soules thus fixed are rarely found, nor are they ever found but where faith liveth, and as faith growes, so the soule fixes; This is a benefit and advantage fixed to faith in  
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the soule, for they alwayes goe together and the want of either is the want of both, but sure I am, where both are, they may truly be called benefitts and advantages to the soule, for their soule is advantaged above all the unbelieveing soules of the world, what ever they pretend to besides.

*A seventh benefit of Faith in the soule, is this;*

Faith it makes a ready submission in the soule to the will of God, that soule which believeth in God, and liveth upon God for all it hath or hopeth for, doth not quarrel with, or dispute against the will of God, nay though Gods will be never to opposite against the will in man, yet where faith liveth and brenches away in the soule, there the soule layes downe its owne will and readily submitst to the will of God: this was *Joseph* when he was in *Gen. 37. 24, 25.* there God bids him take unto him his wife though shee were with childe: Now in the 19. vers. his minde was to put her away privily, because he would not make her a publique example, but when God by the Angell had revealed his will to him, he forsakes his former resolutions, and doth as the Angell of the Lord had bidden him: Now observe, it was faith in *Joseph* made him thus to submit to Gods will, for had not he beleaved the Angell of the Lord when he told him in the 20. verse *That which was conceived in her was of the holy Ghost.* doubtlesse he would have kept to his former resolution to put her away privily, but believing that the thing was of God, and as it was the will of God, he said, Take unto him *Mary* his Wife, he through faith makes ready submission to the will of God: And in the 21. *Marth. 14.* there by faith he readily obeyed God, In taking the young Child & his Mother by night and departing into *Egypt*, which in the 13. verse was the command of God to him by the Angell the second time, because *Herod* sought the Childes life thus *Joseph* believing God is ready to submit to all the will of God; It was thus also with *Peter* and *Andrew* in *Mat. 4. 19, 20.* when Christ called them to follow him, he promised to make them fishers of men, the Text says *They straightway left their Nets and followed him.* Had not they beleaved in Christ they would never have followed him, but they did it straightway; Faith it made them readily willing to obey the call of Christ; faith it is the day

day of Gods power in the soule, and it makes his people a willing people unto his will.

This made *Joshua* readily obey all the commands of God in his besieging of *Jericho*, as appeares at large in the story of *Joshua*, he beleaved the word of God in the 2. verse. That God had given *Jericho* into his hands, therefore waites on God for his directions and acts accordingly; It is faith makes the soule willing to the will and worke of God: So sayes the Author to the *Hebrewes*, in *Heb. 11. 7, 8, 9.* By faith *Noah* being warned of God, prepared an Arke to the saving of his house: And By faith *Abraham* when hee was called to goe out unto a place which hee should after receive for an Inheritance, obeyed, and he went out not knowing whither hee went, and so on: The holy Ghost makes this expresse, that it was faith in the soules of these faithfull ones that made them ready to all the will of God: what ever flesh might have to object: yet faith bearing sway, the soule obeys, where faith lives there the will of God lives, and there Gods will is readily obeyed: this is no small advantage to soules in their Wilderness journey, to be bound up in the will of God, to have that live in them by which they live in God, have Gods will for theirs, and their will for God, this is true faith in the soule, it keeps the soul in a readie posture to say Amen to all the revealed will of God, and to doe in Gods strength all that he requires such soules and bodies to doe, this ready frame of soule to all the revealed will of God is that which Saints doe breath after at the throne of grace, therefore cannot but be welcome and highly prized by such soules, that which is worth the seeking is a benefit to enjoy, but ready submission to the will of God, is that which Saints do earnestly seek; therefore this effect of faith in the soule must needs be a very great benefit and advantage to the soule.

*The eight benefit of faith in the soule, is this.*

Faith makes the soul waite patiently upon God for his deliverance out of all its streights, though with a single eye of humane reason it can see no way of escape: this is the language of faith in the soule; disquiet not thy selfe by making conclusions according to thy darke apprehensions, stand still and see the salvation.

salvation of God; salvation and deliverance is Gods not thine, be quiet and still, and thou shalt see the salvation of God, faith speakes and workes thus in the soule that seareth the Lord; *Thas when it walketh in darknesse, and hath no light, when it trust in the name of the Lord and to lay himselfe upon his God, Isa. 5. 10.* Not to give up all hopes, and to cast of all attendance upon God, when it cannot see a way of deliverance by its Natu: all reason, but is wholly in the darke in that point; Nay I thinke the Scripture goes higher when as faith cannot see what God meanes, whether he will deliver or no; yet then to trust in God, and to waite upon him for the manifestation of his will, though faith cannot make out what God will doe, yet faith keeps the soule waiting upon God, and that in a still frame of spirit to see his salvation; He that believes, sayes the Text, makes not hast; he goes not before God, for faith keeps the soule in a waiting posture upon God in all conditorm; The believing soule makes not hast through impatience to cast off any burthen before Gods time, nor doth it make hast through inordinate affecti- ons to enjoy what it delights in and desires before Gods time; faith in the soule asseemes of things in season, as in their full beau- ty, Like apples of Gold in pictures of Silver; and to this soule Gods time is the season for all things: Gods time is the most beau- tifull season to lay downe a burthen in, and to take up an injoy- ment into a believing soule, therefore it makes not haste but waites upon God for his season, lyes patiently at the poole side till the Angell of the Covenant come and trouble the waters; this was Davids frame of spirit, in *Psalm 13. 5. But I have trusted in thy mercy, my heart shall rejoyce in thy salvation.*

Observe, he had put his trust in God, and therefore rejoyces in his salvation, the *Psalm* is a prayer for salvation, it being in faith the Prophet joyes in the salvation of God, as though he were in present possession of the thing he prayed for, doubtlesse he wait- ed joyfully, when as he joyed in the salvation to come as if it were present; the same frame of spirit we shall finde in the righteous, *Psalm 33. 20. 21. Our soules waiteth for the Lord, he is our helpe and our shield. For our hearts shall rejoyce in him because we have trusted in his holy Name.* Marke it, here is a waiting upon God and that with joy, and this is the fruit of faith; *Because we have trusted in his holy Name*; Faith in God makes the soule waite on God



with joy. So the Prophet *David* in *Psal* 37. 7. giveth this counsell as the effect of faith in his owne soule, *Rest in the Lord, and waite patiently for him, fret not thy selfe because of him who prospereth in his way, because of the man who bringeth wicked devices to passe*: As if he had said, thou poore heart weake in faith, thou frettest thy selfe because the wicked prosper in their wayes, wert thou strong in faith thou wouldst not minde them so as to disquiet thy selfe, but rest in the Lord, and waite patiently on him, their prospering hinders not Gods designe, therefore waite on God and be at rest; this is the effect of faith, in my soule sayes the Prophet, and I recommend to thee, believe in God so wilt thou be at rest, and in that rest waite patiently on God for the manifestation of his will; So in *Psal* 40. 1. their waiting patiently on God is expressed to be an effect of faith and confidence in God; And in *Psal* 62. 1, 2. *Truely my soule waites upon God, he is my Rock my salvation, my defence, and so forth*. His soule by Faith trusts in God, he had made God his Rock, what is the effect of this faith, therefore truly sayes he, my soule waites upon thee, faith makes the soule truly to waite upon God; *Lament* 3. 26 *It is good that a man should both hope, and quietly waite for the salvation of the Lord*: This is the voice of faith in the soule, when the soul asks faith, what is good? faith gives it this answer, *It is good to waite patiently on the Lord, though thou art the man that hath seen all afflictions*; yet it is good for thee to waite patiently on the Lord; this is both the counsell and practice of faith where it liveth in any soule, and doubtlesse to have the soule in a quiet sweet frame of spirit, waiting and depending on God is no small benefit; faith leades the soule to God and acquaints the soule with Gods fullnesse, so that thereby the soul is brought into a quiet waiting upon God; this blessed benefit, neither is nor can be any where but in beleiving soules, therefore men fret themselves, and make so much hast in their owne wayes that they breake their necks, destroy themselves and their designes, because they have not faith to waite on God, it is the property of faith to keepe the soul close to God, as neare God as can be, that the believing soul presseth after, now this nearnesse is to waite on him, to follow him, but not to goe before him; this is a true and great benefit of faith in the soules of beleivers.

But to waite on God, is to have our hearts fixed on him, and to have our

*The Ninth benefit of faith in the soule, is this ;*

By faith all Mountaines of difficulties are removed from the soule ; if thou beleevest, sayes the Text, all things are possible, there is nothing too heavy for faith to remove, because faith is the strength of God in the soule, for it is the soule going out of it selfe into God, out of its owne strength into Gods ; therefore to him that beleeveth, all things are possible ; consider this operation of faith in *Queen Esther*, *Esther* 4. 16. There she directly *Mordechai* and all the Jewes to seek God, and her selfe and her Maidens doth the same. shee had a great businesse in hand, in which very great difficulties to the flesh lay before her, shee seeks God to be with her, and then shee calleth her selfe and businesse on God by faith. shee gets above all the Mountaines of opposition into this resolution to do her duty, and leave the issue to God ; and into the King she goes with this resolution, *If I perish, I perish* ; Shee was upon the wings of faith carryed above all those Mountaines which did threaten perishing, shee now did not feare to perish, faith in God carryed her above those feares removed those Mountaines and made her way plaine. faith wrought to this height in *Shadrach, Meshach, and Abednego* : *Dan* 3. 17. *It is he so, our God whom wee serve is able to deliver us from the burning fire Furnace, & he will deliver us out of thy hands O King* ; How bravely doth faith here mount them, above all Mountaines of opposition, our God is able to deliver us and wee will trust him, heate thy Furnace as hot as thou wilt, it shall be no Mountaine in our way, for our trust is in our God, and that faith carries us above all that thou canst either say or doe ; but for the clearing up of this truth, take that one Scripture for all, in *Mark* 11. 22, 23. they are the words of our Saviour to his Disciples by way of exhortation to steadfastnesse of faith ; *And Jesus saith unto them, have faith in God, for verily I say unto you, that whosoever shall say unto this Mountaine be thou removed, and be thou cast into the Sea, and shall not doubt in his heart, but shall beleeve that those things which he hath said shall come to passe, he shall have whatsover he saith* : This is an exceeding full Scripture to the thing in hand, which is the efficacy of faith in the soule to remove Mountaines, it comes with the authority of Christ himselfe,

selfe, *Verily I say unto you*; Well what is it that Christ sayes?  
 why this, that whomsoever in faith stedfastly believing shall lay  
 to any Mountaine: be thou removed and cast into the Sea, it shall  
 bee done; I conceive none understandingly can lay up our  
 Saviours meaning here by that terme Mountaine to a Mountaine or  
 heape of earth, for that would be little advantage to faith or in-  
 couragement to lay our faith upon, but that by Mountaine our  
 Saviour largely meanes all Mountaines of difficulties that are in  
 our way to Heaven, and by Sea, is meant a place of devouring, of  
 obscurity to what is cast into it; so that our Saviours meaning  
 is this ready faith, the soule that doubts not removes all Moun-  
 taines that it meets withall in its way to Heaven; so that they are  
 devoured in obscurity, that the soule shall never see them more;  
 our Saviours exhortation is this, *Have faith in God*, doubt not  
 in thy heart but believe in God, and *Verily I say it*, take my word  
 for it, this faith shall remove all Mountaines; That is, the soule  
 which thus undoubtingly liveth in God, shall in that life be a-  
 bove all Mountaines of opposition that are below God, and  
 shall be able to nillate them through faith in God, as though  
 they never had been. *Have faith in God, doubt not*; What doth  
 this meane but an undoubted belief that God can and will de-  
 stroy all Mountaines in our way to Heaven; thus it was with  
*Shadrach, Meshach, and Abednego*, they undoubtingly beleaved,  
 our God can, and our God will deliver us; and verily God did  
 destroy those mountaines that were in their way, God is the  
 same in every soule that hath faith in him, and beleaves un-  
 doubtingly, he throwes downe all Mountaines into the Sea of de-  
 struction, and mounts up such soules into himselfe, above all that  
 might hinder them in their way to Heaven; unbelief is that  
 great Mountaine in the soule, which brings forth all those lesser  
 Mountaines of feare which the soule meets withall in its way to  
 Heaven: Now faith in God it lives in the death of unbelief, and  
 so destroyes that reeking Mountaine which brings forth all other  
 reall or imaginary Mountaines of feare in the soul, thus faith in  
 God plucks up the Mountaines of feare which flowes from unbe-  
 liefe, by the roots; and in this is a very great benefit to the soules  
 of beleivers.

*A tenth benefit of faith in the soules of Believers, is this:*

Faith seales up the soule to the redemption of Gods free grace; faith is that worke of God in the soule, which in man is the seale to Gods Covenant of free grace. He that believes in God, puts to his seale that God is true; That soule which doth believe in God, and in his Covenant of free grace, so as to cast it selfe for salvation and all good upon God and his grace, doth shew on pix to his seale that God is a God of grace, and will make good his Covenant of grace to his soule, otherwise he would never venture his soule upon it; and our Saviour speaking of faith in the soule, in *John 6. 47.* sayes, *Verily, verily, I say unto you, he that believeth on me, hath everlasting life.* Christ delivers it as a most certain truth, with a *Verily, verily, I say it.* And what is that Christ sayes but this? that faith is the seale of life to the soule, *He that believeth he hath everlasting life.* That is by faith the soule bath the seale of salvation in it selfe, all the elect have salvation in God and Christ, according to the eternall purpose of God in himselfe, but when God makes soules to believe, then they have the salvation of God sealed in their owne bosomes; so sayes the Apostle *Paul*, in *Rom. 8. 1.* *Therefore being justified by faith we have peace with God, through our Lord Jesus Christ;* that is, faith in Gods grace doth seale up the soule to a justified state through Christ Jesus, and the soule having this seale in it selfe knowes its peace with God; faith cannot be understood to be a justifier in the soule as by purchase, for then there were no need of Christ to goe along with it, but as the seale of purchase through our Lord Jesus Christ, and this is the true meaning of the Text; for thus the free grace of God and redemption of Christ is preserved in the salvation of soules, but in the other sense both are destroyed, now in this sense it proves the thing in hand; that faith seales up the soule to the redemption of Gods free grace through Christ, and herein is the soule justified in it selfe by faith, *But of grace through Christ.* So the Author to the *Hebrewes* in *Chap. 11. vers. 1.* giving a definition of faith in the soule; sayes, *It is the substance of things hoped for, and the evidence of things not seene;* Faith is such a grace as giveth a substantiall injoyment satisfaction to the soule of that it hopes for, and this it doth by eviden-

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dencing and scaling up to the soul its reall interest in God, Christ, and Heaven, though through the cloud of the flesh it cannot see the fullness and glory of its inheritance, yet it doth fully believe its interest in the inheritance, because it hath the testimony selfe; thus faith is the seale and evidence for the soul of that which no other way can be for any other way hath the substance of it seals upon the soul the redemption of Gods free grace, and thus it is an exceeding great benefit and advantage to the soul; the want of this makes those who are ignorant that be in doubt, when they hear of grace and glory in God, this blowes up the flames of the misery. When a man saith fayer a faith that believes not in God, I have no share in this, or at least I know of no interest in it, I have no redemption of Gods free grace, and so I am not free from such the complication of its condition, as doth make the bondage of bondage, and leaves the heart that bears the first wound for a wounded heart that can bear; this soule would give ten thousand worlds if it had the power; for the seale of the redemption of Gods free grace is it selfe; wee use to say, things are worth what will be given for them; by this rule the sealing love of God in the redemption of free grace to the soul by faith is more worth then can be expressed, from whence I gather that, that faith as it scales up the soul to the redemption of Gods free grace, so it is an exceeding great benefit and advantage to the soule.

*Another benefit of faith in the soule, is that it*

Faith carries the soul above feare into the strength of God, so that through all creatures and meanes failes, yet the believing soul hath its refuge and rest in God.

Faith in God carries the soule to God, and there it lives in what God is, in which life all distrustfull and distracting feare is banished from the soule. It was thus with the Prophet David, *Psalm 27. 1. The Lord is my light & my salvation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid.* Here is first his faith in God, and his living upon God by faith. The Lord is my light, my salvation, and my strength; hee did believe God to be so, and lived upon God as his light, salvation, and strength. But now observe what is the fruit of this faith in his



his soule, and what the benefit of such a presence ; Why it is this, the soule is carryed above feare into the strength of God, he lives, in God, and this makes him to be above feare ; *whom should I feare, of whom should I be affraid.* Is there any greater then God? can any power take me out of his hands? he is my light in which I see the powers of darknesse, and know they are too weake to contend with him ; he is my strength, so that not any thing can destroy me, which cannot overcome him : Nay, he is my salvation, he hath in the glory of his grace already saved mee out of the hands of all my enemies, to this end, that I might serve him without feare ; he hath so overcome all enemies for me, that as I live in him, so I have none to be affraid of ; these are the arguings of faith in such soules as live upon God, ( which is the life of faith ) such soules argue their safety from what God is, and therefore till a greater then God appeares, they know no cause of feare. This is the Apostle *Pauls* argument, when as he was strong in faith, *Rom. 8. 31. If God be for us, who can be against us.* His life was in God, and by faith he argues thus ; what power can contend with God, hee speakes there of the greatest powers of darknesse, that sayes, if God be reconciled to us, no power, or powers can stand against him ; now faith in the soule sayes, God, is reconciled to us ; *he is for us*, he is our salvation and strength, none can be against us and prosper in their way, therefore *whom shall we feare, or of whom shall we be affraid*, So the same Prophet in *Psalme 31. 14.* In the verse before he sayes, *that feare was on every side*, untill faith came into his soule ; but faith, that banisheth feare. *I trust in thee O Lord, I say thou art my God.* Faith was his advantage to carry him above all those feares that were before on every side, and he commends to all Saints for such an end in *v. 23. Be of good courage, and he shall strengthen your hearts, all ye that hope in the Lord.* As if he had said, you may live above feare if your trust be in God. In *Psal. 56. 9. 11,* We shall find the Prophet in the practices of what he exhorted to in the last Scripture ; *When I cry unto thee, then shall my enemies turne backe : this I know, for God is for mee.* Mark it, here is his faith, that when he cryed to God for help against his enemies, that they should be confounded and turned backe ; and the ground of his faith is this, *for God is for me*, God will engage on my side, and I live on him as my strength and my salvation ; but in *vers. 11.* There is the effect of this faith

in his soule, and that is, it that carryes him above feare. *In God have I put my trust, I will not be affraid what man can doe unto me.*

Observe, it is not feare, because I have put my trust in God: Faith in God casts feare out of the soule, for it carryes the soule up to God above feare; I have put my trust in God, and shall I now be affraid of man? Shall I feare such an inferior power to God, that which God can destroy in a moment, in the twinkling of an eye; this feare hath no consistancy with faith nor can it live where faith liveth: Faith in God assures the soule, *that all the Nations of the Earth are but as the drop of a bucket compared to God,* and therefore where faith lives, the soule cannot feare the stroak of all the empty powers of the world to be against it, when as God is for it, and it hath put its trust in God, *Psal. 91. 1. He that dwelleth in the secret place of the most high, shall abide under the shadow of his wings.* Who ever lives in the bosome of God by faith, knowes it selfe to be safe in the protection of God and so is above feare as it is in God: God is the refuge, fortress, and deliverer of such as trust in him; therefore as he is all this, and my God, in him will I put my trust, and surely he will deliver me, *sayes the believing soule; therefore whom should I feare, and of whom should I be affraid.* By faith soules live satisfied in God, and above feare, though all creatures faile; as the Prophet *Zephaniah*, in Chap. 3. vers. last, *Though the Fig-tree and all other creatures and fruits of the earth should faile; yet sayes he, I will rejoyce in God, & joy in the God of my salvation, for the Lord he is my strength.* Here is living upon God, above and without the creatures, and this life is a life of joy, which must needs be above feare. Faith is a life in God, as a God of salvation, so a life of joy, and this purely in God; not because of any creature, enjoyment that might goe along with God, but in God when all these faile; and yet this is a life of joy, a life above feare, this is the life of faith in the soule, and the benefit of such a life.

So the Church of God in *Psalme 46.* liveth by faith above feare as it liveth in God: this is the Churches faith, *God is our refuge and strength, a very present help in trouble.* Now the next verse telleth us what is the effect of this faith in them; *Therefore will not we feare though the earth be removed,* and so forth. This is the benefit of faith in God, it quenches and destroyes fleshly and carnall feare, it empties the soule of all but God, so as it makes  
God.

God all to the soule, and to live only upon what God is; Faith in its groweth destroyes feare in its very being; for as faith growes higher, and higher, so is the soule carryed more and more into God, by which it liveth more on God, and God in the soule. destroyes that fleshly carnal feare that is in the seed of nature, in all flesh; Faith, at this pitch in the soul, is an exceeding great advantage in times of tryall; for where fleshly feare liveth as supreme, there fleshly power commands the whole; Now in times of tryall such soules will sayle amisse, that have this power at the sterne; If in stormes faith be not the Pilot, soules will split on rockes, but never arrive at God; nay every calme will endanger the soul if faith guide it not to God, so that as faith doth destroy carnall feare, and keep the soule close to God; so it is a very great benefit and advantage in the soules of beleivers.

*Again, Faith in GOD doth advantage the Soule in this:*

Faith makes soules faithfull, true to their trust and promises, trusting in the true God to protect and carry them through all difficulties. It was thus with *Queen Esther*, *Est.* 6. 16. Shee promises *Mordecai* and the *Jewes*, that shee would first seek God to goe with her, and then she would go in to the King; the story telleth us that there were great difficulties in the way, yet this beleiving soule was true and faithfull to her engagements, and the trust that was reposed in her; She sought God to goe with her and in God doth faithfully discharge her duty and trust, though death and danger was in every step of the way; Faith is a vigorous grace in the soule, it filleth with spirits, and carryes soules in the wayes of the faithfull God, though Lyons and Beares lye in the way. Thus faith wrought in this *Heroick* piece of the weaker Sex, depths of dangers could not make her unfaithfull to her God and Nation.

Faithfull *Joseph* is another prooffe to this truth, in *Gen.* 39. his lewd Mistresses temptations could not make him false to his Master, and he giveth this for his reason, hee could not be false to that trust his Master had committed to him, nor durst he sinne against God, faith kept him true both to God and man, and that is the true nature of faith to be faithfull; therefore saith *James* in

his Epistle. *shew me thy faith by thy workes.* If thou hast faith, it will keepe the faithfull both to God and man; what ever soule is false to God and man in that trust which God and man hath committed to it, I dare affirm, it is the effect of unbelieve; men in trust prove false to trust as they thinke for fleshly advantages, or upon some outward necessity; but the true cause is unbelieve; for had they faith in God, they would be faithfull to God, and the trust committed to them; Did they believe in God to owne them, they would in that faith keepe true to God, and owne him; did they beleeve God to be the owner, the author, and preserver of all truth and faithfulness, they would in this believe be faithfull to God, true to their trust, and trust the God of truth to preserve them; for this is the effect of faith in the soule, and I know no truer a demonstration of an unbelieving soule, then to be false to God and man in the trust that is committed to it, upon any pretended grounds whatsoever, nor is any thing a truer effect of faith, nor a clearer image of God in the soule then faithfulness to God and man; In trust committed, and in engagements given forth, this effect of faith I confesse doth declare the present generation to be exceeding faithlesse; but yet let God be true, though all men be lyers; for such a soule as lives by faith, lives in God, so in truth, and cannot be false to God or his people, to trust or their owne promises; This is a precious benefit of faith, it is not only a benefit to such soules in whom it is, but also to that Land and people where such soules do dwell.

*A further effect and benefit of faith in God, is this:*

It makes men deny themselves to lift up Gods glory, and will not by any meanes take Gods glory to themselves, though they have fair advantages for it. See this fully proved in *Peter and John, Acts 3. 12. Acts 4. 10.* so on, when as, by faith in God, they had to the wonderment & amazement of the people been instruments to make the lame man walke, so that all the people ran about them to see what was done; Then *Peter* being affraid, lest they should ascribe Gods glory to them, he speaks to the people in Chap. 3. vers. 12. *And when Peter saw is, he answered unto the people, yeo men of Israel why marvell you at this, or why looke you so earnestly on us, as though by our own power and holinesse we had made this man to walke.*

This

This Scripture clearely proves thus much, that the Apostles were careful that not so much as a thought should remaine in the peoples hearts that the lame man was made to walk by any power and holinesse that was singly or originally in them; and therefore to put all that out of dispute, they declare themselves nothing, but Christ all in the worke, in *Acts 4. 10.* *Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom yee crucified, whom God raised from the dead, even by him doth this man stand before you whole.*

Observe the care of preserving the glory of God and Christ intire that was in these faithfull soules, for they make a full Declaration of the power which did the work, at which they were so amazed. *Know all you, and doe you make it knowne to all the people of Israel, that by the Name and power of the Lord Jesus Christ this worke is done.* They had here a faire opportunity to gaine great honour to themselves from the people, but faith in the soule makes it its businesse, to lift up the Name and glory of God, and to live upon that in all it doth. By faith these Apostles were instrumentall in this worke, and this faith keeps them true to the originall glory which they acted by, namely God and Christ; they wrought this great worke in the Name of Christ, and by the power of God, and their second worke is to keepe the glory of it upon its owne foundation, namely God and Christ: Now that they might more plainly shew God and Christ to the people in this great worke, they throw downe all that stands in the way, and first begin with themselves; *Looke not upon us as if wee by our owne power and holinesse had made this man whole.*

God hath used us as instruments, but in this God is originally all, therefore look upon God, not us: Thus faith in GOD throwes downe selfe and flesh; that GOD in his glory may appeare, that the soule might glory in what God is, and not what selfe is; this is a precious grace in the soule, for it makes a precious soule, a soule willing to worke for Gods glory, and accounts this a full recompence to all its labour and worke, that God is thereby glorified, but withall is exceeding tender that nothing of selfe should share with GOD in the glory onely due to his Name: Faith at this pitch is very rarely found in these latter dayes, wherein men are lovers of themselves.



themselves more then lovers of God, but where ever it is, it is an exceeding benefit and advantage to the soule ; such soules doe the worke of Heaven on Earth, lift up the name and glory of God in all they doe, and are not contented in doing any thing but in which they may doe this, throw downe the vaile of their owne flesh, that the glory of God might appeare in them and by them ; all those fleshly selfeish carnall principles and practices that are in the hearts and lives of men, they are the fruits and effects of unbelief in the soule ; the evill of which doth give demonstration to the excellency and benefit of faith ; faith that workes and rules in the soule and conversation, to the throwing downe of selfe, and to the lifting up of Christ in the World, this is so great a benefit that none can prize it but they that have it, it is more in the injoying then it can be in the desiring.

*Another benefit of Faith in the soule is this :*

Faith in God keepes the soule in a steady expectation of Gods fulfilling and making good his promises though the acts of his providence may seeme to worke crossly ; Faith centres the soule upon God in his promises, and brings it to, this pitch that though it cannot see Gods way of working : yet, having believed God in his word, doth rest in this, that all his workes shall and doe make good his word ; so that the soule when it is at a losse concerning Gods way of working, yet it is at rest in the end of God made knowne by his Word, and can argue thus with it selfe, though in the actings of God he seemes to crosse his owne ends ; yet I know they shall all runne into his faithfull Word, and what he there speaks he is now a doing ; though I am a stranger to the way of his working ; yet he will never be failing to his owne holy ends declared in his word ; and upon this account the soule is kept to waite quietly and to bee steady in its expectations of Gods fulfilling and making good his promises, though the workings of his providence may seeme to act crossly ; Therefore sayes the Prophet, *I will trust in thee though thou killest mee* : What ever thou doest I know thou wilt fulfill thy promises ; this was Moses faith at the Red Sea, and his counsell to the Israelites, *Exod. 14. 13. Not to feare but to stand still and see the salvation of God* ; As if he had said, I and you have  
received

received promises from God that he will be with us and deliver us out of the hands of *Pharoah* and his Task-masters; why let us beleve these promises, though his workings at this present may seeme as though hee meant to let *Pharoah* destroy us; yet having his word to the contrary, feare not his workes, *but stand still and see the salvation of the Lord*; all his workes shall accomplish the fulfilling of his Word; therefore in faith be quiet and waite for it; there is not any thing that is more truly the nature of faith then this, to keepe the soule quiet in waiting on God for the fulfilling of his promises; God exhorts to this in *Psalm 46. 10. Be still and know that I am God, I will be exalted amongst the Heathen, I will be exalted in the Earth*: That is, you that have beleved my word, if it have spoken good to you, be still and quiet in your spirits concerning the fulfilling of it, for I am God I am faithfull and true, though my workes seem contrary to your eyes; yet they are but to exalt my name among the Heathen, and in the whole earth, that men may not trace me in my way; but yet know, *I am God*, I will be faithfull to my ends and promises; fixe you your eyes there and quiet your heart in them, judge not my end by my wayes, but my wayes by my end, waite on the fulfilling of my word, *Be still and know that I am God*.

Faith in God makes the soule still and quiet in all Gods dispensations to it, because it knowes that he is God, therefore cannot be unfaithfull to his promises, but is in all accomplishing his owne will in the giving in to his people the fulnesse of his promises made to them; this the soule by faith is assured of, and therefore waites patiently, and is not moved from its beleife of God, though his present dispensations speakes some other thing to his fleshly understanding: Now if this be the workings in the soule, as doubtlesse it is, then faith is an exceeding great benefit in this very thing; for a soul fixed on God in his word and promises, is in a measure, in Heaven already, it is at rest in God, and is filled with the joyes of God in its rest, it lives above outward appearances even in what God is and what God saith, not doubting but that all his workes shall make good his word; so that what ever his owne flesh or any other shall speake contrary to the Word of God, that faith beates downe in the soule, and keeps up the soule in a steady expectation of Gods making good all his promises, and a patient waiting upon God for his owne time;

time; the troubled unfixed soules of unbelivers, could they speake, would set forth the exceeding benefit of faith in this particular; that which fixeth the soule in God, leaves it the full possession of all good; now this is the true property of faith, it is that gift of God which gives the soule singly and purely up to God, to live onely in him and upon him, and from hence flows this benefit to the soules of Believers.

*Again, Faith in God is a benefit to the soule in this, namely, That,*

*By Faith Saints are maned from the World.*

When a soule by faith sees its interest in God in that more exceeding and eternall weight of glory; then, and not till then hath it a low esteeme of all the dying vanities in the World, that is, as the Wiseman computes vanity, all things under the Sunne; Faith is such an eye as can read that love which is in Gods heart, and behold the glory of that love as an heire of God, a joynt heire with Christ, and a Citizen of the new *Jerusalem*, and in this vision is the soule in all its affection centered in God, and so truely weaned from the World, and it is nothing lesse can doe it, there is such a naturallesse, a congruity, and onenesse between the World and our owne fleshly hearts that nothing can breake off this league and mount up the affections of the soule but an Almighty power, the indwelling of God in the soule by faith, through which the soule dwels in God, and is continually feasted and satisfied with fuller love and richer glory then the World can give, the soul now, being made spirituall, sees God and to be the onely fountaine of love; the single object worthy of love, and its eternall portion of love, and so is carried in its love and affections above the world into God and Christ; being thus swallowed up into God, the soule in its love, joy, pursuit, and rest, becomes crucified to the World and the World to it, it looks upon the World as a dead thing and its heart is truly dead to the World; this is a true effect of faith, see this in the Apostle *Paul*, 2 Cor. 5. begin. *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands but eternally in the heavens:* This is the worke of faith in the soule, to assure the soule of its interest in God; this we know

know sayes this Apostle that God is our interest, himselfe is our eternall habitation ; so that when ever these clay walls shall crumble into dust we shall be no loosers by it, for the dissolving of them is nothing else but the possessing of our full interest in God : Now marke the effects of this faith in the 2. verse ; *For in this we groane earnestly, desiring to be clothed upon with our house, which is from Heaven :* The knowledge of interest in God which is the proper worke of faith in the soule, it makes the soule not onely weaned from, but also aweary of the World, it groanes earnestly to be unclothed of the flesh, to be absent from the body that it might be fully present with the Lord ; faith weanes the soule in the whole lump from the World, it would leave it wholly, it groanes to be unclothed of the body that it might leave the World in all it is ; the disappointments of the World doe many times make worldlings out of love with some pieces of it, but it is onely faith that weanes any soule wholly from it ; and that because faith in God manifests the fulnesse of God to the soule, and the soules interest in that fulnesse, so that it rests in God not onely as its interest, and so better to it then all the World ; but as a better interest : so that being made wise in Christ, its wisdom, the soule makes choyse of God, as having seene the dying glory of the World, and the living glory of God by a spirituall eye of faith, it is thereby made dead to the World and alive to God ; Christ he speakes to a believing soule in the spirit, and tels the soule *It is your Fathers good will to give you the Kingdome;* and that the Kingdome of glory, to be joynt heires with me in glory, the soule believing this becomes dead in its love to all the Kingdomes of the world, and to a world of Kingdomes, Christ tels the soule further that in your Fathers house are many Mansions, and I goe to prepare them for you ; your building in God is ready when ever God shall uncloathe you of your flesh ; the soule in believing this hath its heart where its treasure is, it is now risen with Christ and gone to Heaven, and in its affections doth manifest it selfe to be Crucified with Christ to the World, weaned from all lower glories, because living in the glory of God ; that is, in God where all glory centers, and from whom all gloryes have their originall ; so that when the soule is at the fountaine it doth not thirst after narrow streames, who ever drinks of this fountaine of life thirsts no more ; that is, no more after satisfac-

saction in any thing but God, it hath all in God, therefore weaned from all below God; doubtlesse this is a rare benefit of faith in the soule, it is rare in its appearance, and for such soules that with Demas forsake God and embrace this present World, what ever they have professed, and though never so long under a profession of God and godnesse, yet they never truly knew God in the spirit, nor did they ever live in God by a true and lively faith, for if they had, it would have wrought this effect in the soule, to have weaned their hearts from I and have crucified their hearts to the World; had they ever tasted God in truth, they would never have forsaken him for ten thousand Worlds: For the life of God in the soule is the life of faith, and the effect of faith in the soule is a weaning of it from the World, by a gathering of it into God.

*The last benefit of faith in God which I shall mention, is this:*

True faith in God doth truly fixe and establish the soules of Beleevers in the redemption of Gods free grace from all our enemies, from sinne, death, Hell, Law, grave, men, and Devils; none of these can hurt or destroy such soules as lyes in the free grace of God by faith; free grace it freely pardons sinne, and so plucks out the sting of death, delivers from the jaws of Hell, satisfies and fulfils the Law, gathers from the grave that which is sowne in corruption and cloathes it with incorruption, claus up the power and malice of men and Devils against his people; this free grace doth, and by faith the soule lives thus on God, by which it becomes a fixed and established soule; beleeving soules are not like the restless waves of the Sea, that rowe from shore to shore, and foame up their owne mire, but they are soules fixed in God and Christ; God by faith did answer the Prophets prayer, which desired to be led to that Rock which was higher then himselfe; that is, the work of faith, it leades the soul to God and Christ, and then it is an established soule, it is then built upon a Rock higher then it selfe, so that windes cannot shake it, nor waters undermine it, as if it had built upon a sandy foundation; faith builds upon a Rock, and that the Rock of Ages, it fixes in the free grace of God, the redemption and the righteousness:



nesse of Christ, so that neither life nor death nor any thing, no hot sin, shall ever be able to separate such souls from God and Christ; and hence it is that souls believing thus in God through Christ by his spirit are fixed and established soules; the Prophet David in *Psal. 125. 1* gives in testimony to this benefit of faith in the soul; he telleth us there, *They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth for ever.*

Faith in God fixeth the soule in everlasting safety, and keepes it upon a Rock of establishment even when Earth and Heaven is shaking.

Now I shall gather up what I aime at in all this, in reference to my owne soule and others, and it is singly this, to eye God with a single eye, and to rest upon him with a steady undoubting heart; by a single eye, I meane a single heart fixed upon what God is, does and sayes concerning his people, and then by faith to apply, and appropriate that to our selves, resting steadily and undoubtingly upon him, assuring our soules that what hee sayes concerning us he will fully make good unto us: God cannot lye, when he speaks, he speaks his heart, and what is in his heart to doe; no power or powers can hinder his hand from doing; such soules then as thus see God and rest upon him, are sure to be established; so as the counsell of good King *Jehoshaphat* is worthy to be received by all soules *Believe in the Lord your God, so shall you be established.*

Then first give me leave to advise to a serious and constant inquiry after God; if establishment in the soule come by believing in God, then knowing of God aright is of absolute necessity to such a believing; now soules flight or inconstant in their inquiries after God in what he is, doth, and saith, are very unlikely soules to come to such a knowledge of him as will bring forth beleefe to establishment. It was the saying of an established soule in God, *I know whom I have trusted*; and doubtlesse there had not been trust to establishment, but that knowledge was in the very foundation; the argument seemeth to me to runne thus, I know God, and therefore I have trusted in him, and because I know him, I am assured I shall not be deceived by him; so that from this knowledge I am established through believing; darknesse is the proper wombe of feare, there is nothing else so truly begotten there; so is light of faith and establishment; this

I say and speake by experience in which I shall appeale to the experience of all Saints, that the more any soule truly knows God the more that soule will trust him; therefore give mee leave againe to say, Be serious and constant in the inquiries after God, study him as he is in himselfe, in his Christ and our Saviour, in his Covenant of free grace, in all his promises and performances, in his word and workes, in our owne and other Saints experiences of him. And this I dare boldly affirm; the more God is thus spiritually known of his people, the more he will be admired, loved, and trusted by them, and such soules the more truly established.

Secondly, This seemes to be suitable advice, to be exceeding watchfull over Satan and our owne hearts in all the temptations to, or movings of unbelieve in our soules; there is nothing so great a friend to the Kingdome of Satan, and so great an enemy to the Kingdome of Gods free grace as unbelieve is; nor can any sinne so certainly destroy the soule as unbelieve; nay all other sinnes without this can never destroy any soule; doubtlesse these reasons have weight enough in them to make Christian soules stand upon their guard, against this enemy of unbelieve; it is the Generall of the Host of evil, it commands all other sinnes, and where it enters it comes with great attendants of evils subservient to it selfe; unbelieve is the supream Agent in the World for the Prince of darknesse; in what ever God is distrusted and not believed, Satan shall surely be served; Faith is that Anchor that keeps the soule close to God, if that be plucked up; Satan fills the Sables, I meane the heart with the World, and so carryes the Vessell where he pleaseth; Faith is Gods interest; and unbelieve the Devils interest in the soule; and at the last day when Christ shall give the Devill his due, I mean his share of men in the world, it will be onely unbelievers; for he hath interest in, nor can lay claime to none else; therefore unbelieve should be dreaded as the Devils brand, that by which he markes his owne; distrust God, and honour Satan, for they cannot be parted, he that doth the former cannot avoid the latter: A soule watchfull in this thing is so for Gods glory, its owne peace and eternall salvation, for these two can never be parted, what preserves the one, preserves the other, but unbelieve looseth both; Consider free grace is the original, the first cause of all Gods promises to, and his dealing.

lings with his people : Now a distrust in these, how doth it dishonour God, and not onely unestablish, but undoe our owne soules ; therefore no enemy so dangerous as unbelieve, and should with most watchfulness be prevented ; unbelieve it opposeth Gods ends in his Covenant of free grace, and in all his gracious promises to his people, which is, that all the ends of the Earth should come unto him and be saved ; that is, beleve on his free grace for salvation ; Now this is Satans grand designe to hinder faith, because he is the great enemy of Mans salvation ; Our Saviour told his Disciples, that to them that beleve all things were possible ; Satan knowes this full well, and therefore doth all that possibly he can to hinder faith in the soule ; therefore be exceeding watchfull over Satan in this thing, and looke often and diligently into our owne hearts, and know that so much unbelieve as is there, so much interest the Devill hath in us, and by that possession he hath an inlet to the soul for any temptation ; therefore I say againe in our Saviours words, *watch and pray, lest you enter into temptation.*

But in the last place, I shall winde up all in the Prophets owne words,

*Beleeve in the Lord your God, so shall you be established.*

And first, beleve God in himselfe, and now I pray look back upon his Attributes, and you shall finde him God, and alwayes God, an everliving and eternall God, a faithfull God, and a God that cannot lye, a God of love and an everloving God, his love is like himselfe unchangeable, he is the originall of all pure and holy love, and as love is originally in him, so that love is eternall, like him, he is a God of free grace and hath made his owne grace to be his Childrens title to life and salvation : Now I dare confidently affirme, that whoever thus believes in God, shall be established ; what can shake that soule that lives upon God, as God Almighty, Omnipotent, infinite, and eternall, what can kill those joyes and comforts that live in God as he is a God of eternall and originall love and free grace ? these joyes and comforts will live so long as the fountaine of their life abides, and that is for ever ; God in what he is, is unchangeable, the same yesterday, to day and for ever, from everlasting to everlasting ; where God is the foundation and Christ the Corner stone, that building will abide for ever ; shakings and great falls doe

doe arise from sandy foundations : But the Prophet *David* telleth us that such people are blessed whose God is the Lord ; that is, they have this blessing to be established, who have pitched upon God for their all, and live upon what God is ; that soule which lives in God is above the feare of any other strength to overturne or destroy it ; because it lives upon an Almighty God, neither can this soule feare to outlive its comforts and delights ; because they are bound up in an ever-living God, and the eternall love and free grace of God, to be the hand that bound them up, and the wombe that brought them forth ; therefore this believing soule doth not say, it shall one day fall by the hand of *Saul* ; that is, of this or the other lust ; but that the eternall love and free grace of God hath delivered it from, and carryed it up above all its enemies, so that it may serve him without feare, as a soule established in himselfe, living purely upon what God is, so that nothing can shake or unsettle this soule, which cannot lessen God ; and as no power can make God lesse then the true, Almighty, Omnipotent, Eternall and ever faithfull God ; no more can such powers shake much lesse destroy such soules, soules as live thus upon God ; the Author to the *Hebrewes* tells us, *Chap. 12. vers. 27. That there are things which are made, that are and must be shaken, and there is a Kingdome which cannot be shaken but shall remaine for ever* : Truly all below and besides God are now shaking, and shall not cease till they return to their first nothing : but the Kingdome of God, or more properly God the glory of that Kingdome, shall never be shaken but abide for ever, so shall all those that live in him, this is Mount *Zion*, which cannot be moved, to live in God ever hath and shall be a life of glory, therefore this exhortation is alwayes full of weight and glory ; but me thinkes in these latter dayes of the World, when as the whole World is, as it were, giving up the ghost, and every man complaining that there is no sweet nor relish in it, the most discerning eyes plainly beholding its glory departed from it, the Pillars cracked and broken, so that it can be but a very little time before the Fabrick falls : Now me thinkes that which cannot be shaken but shall remaine for ever, should have its exceeding worth and glory in our eyes and hearts, and this is nothing else but God himselfe : O then such as would live for ever must live in God, for all things else are not onely dying, but very

very neare their death : God hath written upon honours, pleasures, and profits of the world, Death so visible in such b gge characters, that every eye almost can reade it : but himselfe is the ever-living God ; hee that made all things out of nothing, can when he pleaseth make all that hee hath made returne to its first nothing, and yet himselfe be to eternity what hee was from eternity, an Almighty, glorious, and ever-living God. Oh therefore live onely in the glory of this ever-living God, so shall you live when the World is dead, so shall you dye to the World, but live above the World : *Jehovah* will be eternall life to all that live in him : Faith in *Jehovah* will make an established soul.

Secondly, Believe on God in the Covenant and salvation of his free grace, in Jesus Christ the great gift of his grace, in whom he hath satisfied his owne pure justice, and perfected the salvation of his people, and in all his gracious promises. First, believe him in his Covenant of free grace, believe that he meanes to keep it, and will perform it to the utmost : were there no other reason, this is enough to make us believe hee will keep it, because he hath made it in himselfe, and he is God that cannot lye, he is Almighty, and can want no power to prove himself the true and faithfull God ; it is all grace, and so all God, that it can never be lesse then it is, but for ever the grace of God, or the Covenant of the God of grace.

A little consider the conditions of this Covenant, and then see how faith on God in this Covenant will establish the soules of believers.

First, Sayes God, *This shall be the Covenant that I will make with my people* : As if God had said, it is my Covenant, so that if you that trust in it should finde it faile, blame me : *But I am God and cannot lye*. It is the Covenant of my grace : that is, it is the pownings forth of my selfe, it is eternall as my selfe, and shall never faile in a title of it, it is true as I am true, therefore believe this my Covenant as you would my selfe if I should speak to you face to face, and in believing thus on mee shall your hearts be established.

Secondly, God doth engage himselfe by Covenant to forgive the iniquity of his people, and to remember their sins no more. Now to beleeve God in this his own Covenant, how exceedingly will

it:



It establish the soule; there is nothing like sinne and iniquity to make an earth-quake, and a soule quake: If God once brings a soule or a Land to account with him for sinne and iniquity, that will make dreadfull shakings indeed; so on the contrary, where God acquits from sinne and iniquity, he makes rest and establishment, for it is sinne that is the troubler of *Israel*; but when God in his Covenant of grace shall engage himselfe to pardon and acquit soules from sinne; such soules as receive this Covenant of God, and believe that he hath and will make it good to them, will surely be at rest. But this is not all, for God Covenants further with his people; *That he will put his law in our inward parts, and write it in our hearts, so that he will be our God, & that we shall be his people.* Now examine it over againe, and see what is wanting to make an established soul, if God be believed in it, and rested upon for the fulfilling of it; Here is choosing grace, pardoning and purging grace; here is justifying and sanctifying grace; yea all this is grace, free grace, the grace of God, and God in his free grace, engaging himselfe to make all this good to such soules as rest upon him. What now can any soule say against trusting in God for all that he hath covenanted to doe in his owne free grace; if the soule say I am not worthy, what is that to the free grace of God? God doth not move upon any such grounds; it may be a good heart may say it is not broken enough; why a broken heart is a new heart, that which God hath Covenanted to give; trust God, hee will make good every part and tittle of his owne Covenant, that should not hinder faith, for it is the effect of faith: Seeke not first to make thy heart good, and then to trust God, but trust in God, and he will mend thy heart; nay, he will give thee a new heart, that which thou wouldst give all the World to gaine, he will give thee freely, if thou trust in him; he will not onely establish thy heart, but sanctifie it also. Now hence I dare be bold to affirm to any soule, if it believe in God and his Covenant of grace, it shall be established; sinne shall not shake it, for God hath acquitted such soules of that, and cast all the finnes of Believers out of his remembrance; God hath done this great worke in his owne grace, and neither can nor will ever undoe it: Corruption shall not be able to unestablish a soule that believes on God in his Covenant of grace; for such soules goe to God, and spread their corrupt hearts before him and,

and pleading his owne Covenant with him for new hearts. and that he would renew right spirits within them. Believing soules are fixed upon a rocke that is higher then themselves, so that nothing in selfe can reach them, and what ever is in God doth establish them: such soules see God to be rich in mercy, full of grace, pardoning iniquity, transgressions and sins for his owne Names sake. Thus are soules established by believing in the Lord their God.

Again, Believe God in Christ. Our Saviour himselfe calls for this in *John 14.* *You believe in God, believe also in me:* That is, Believe in God through me. Look through my wounds, and see how he loves you: behold the streamings of my blood, and see how freely and fully he hath justified you: consider your union with me, and therein how he hath made you completely righteous in his owne sight. *He hath made him to be for you who knew no sin, that you might be made the righteousness of God in me.* 2 Cor. 5. 21. Now believe this in God through me, that I have borne your finnes, and satisfied his justice to such a perfection, that you find the righteousness of God in me: *Believe in God through me, so that you be established above the feare of sin or punishment; for you shall see I have borne them both for you. I have borne your griefes and carried your sorrows: God hath stricken, smitten, afflicted, and wounded me for your transgressions; he hath bruised me for your iniquities: the chastisement of your peace hath been laid upon me, and with my stripes you are healed; for the Lord hath laid on me the iniquities of you all: God hath made my soule an offering for your finnes, and hath borne the travell of my soule, and is satisfied.*

Now if you believe thus in God through me, your soules will be satisfied too, you will be established as soules that are fixed in the bosom of God: me thinks Christ sayes here, goe with holy boldnesse to the barre of Gods justice, and by faith offer up my wounds, my stripes, and the travell of my soule in full satisfaction for all your finnes, and I dare assure you he will acquit and write your discharge by his owne spirit in your owne bosomes. I begge of you, says Christ, have not the least doubt of his faithfulness, or the fullnesse of my satisfaction: I have paid the utmost farthing, you may boldly goe to Gods justice, believing this, there shall not to all eternity be a tittle laid to your charge: No sayes he, God will be just both to you and me, he will ne-

ver charge you with that which I have paid, and believe me I have finished the whole worke of redemption, *I have redeemed all that believe in God through me from the curse of the law, being made a curse for them.* In the whole worke of redemption, I did the will of my Father; in my agony, when I sweat drops of blood, and on the Crosse, when there issued out from my sides streams of water and blood, I did beare your sinnes for I had none of my own, and in all this I have perfected your redemption in the full satisfaction of my Fathers Justice so that by believing in God through me, you will see Gods Justice fully satisfied for your sinnes, and your selves wholly acquitted from sinne, and made righteous in the righteousness of God himselfe, and this I am sure will establish your hearts; where sinne is discharged, and righteousness sealed up, there all cause of feare and shaking is banished, and this is by believing in God through me, sayes Christ; for in the great designe of Gods free grace my blood hath discharged all your sinnes, and I am your righteousness; I that am the fullnesse of the God-head bodily, and you compleat in me, perfectly righteous without spot or wrinkle in the pure eyes of God; nay sayes Christ, had not my blood made a full end of sinne, I should have valued it at a higher rate, then to have shedde it as I did, had I been but a perfect Redeemer: But I wel knew that the price of my precious blood was a full satisfaction to my Fathers Justice for all the sinnes of all those that should believe in him through me. *Verily, verily, I say unto you, he that believeth on mee hath everlasting life.* What soule soever believeth in the salvation of Gods free grace wrought by mee, shall certainly, nay, hath eternall life, and if eternall life, then doubtlesse sure establishment. Sayes Christ, I came from heaven, and took flesh for your sakes, that shall believe on God through me, and I staid on earth till I finished the work of redemption purely for your sakes, so now I am ascended, and at my Father and your Fathers right hand in glory; I am here for you as your head, to draw all my members after me, as your Mediator, I live for ever to make intercession for you, to prepare your Mansions, and to preserve your glory, where you shall be fellow-heires with me, and when I come againe to judge the World, it will be to pronounce you the blessed of my Father, to change your mortality into immortality.

talitv, and then to give my Kingdome up to my Father, where you shall be for ever with the Lord, and in all this my Father and I am one, therefore believe in God through me, so shall you be established.

In the next place believe the word and promises of God, or God in them, and you shall find them full of establishment.

And now once more let me desire you to turne backe and consider those glorious and gracious promises which God hath made to his Saints, his Church and people on earth, how hee hath engaged himselfe to take care of them, and to preserve them as his peculiar interest, so deare to him as the apple of his eye, for whom he hath given Christ, and to whom with Christ hee hath given all things. Remember that generall promise of God, and believe it, *that he will never leave nor forsake his people.* So in *Isa. 43. beg.* There God makes promises to particular cases: *When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee.*

Now how exceedingly will the heart be established if God be believed in this, the promise contains great things: but remember it is the promise of an infinite and Almighty God, it is I that make this great promise sayes God, I that cannot lye, I that can doe what I will, and will be sure to make good every tittle of my promise to all that trust and believe in me.

Now to believe God in this, how will it spirit a soule, and carry it above all feare, above deepe waters, and flaming fires, above all dangers and difficulties; what an heroicke spirit will this make, this man will be acted above himselfe, because he lives believing in God, so above the feares and doubtings of his owne flesh: This faith will make soules speake in the language of the Church, in *Psam 46.* *God is our refuge and strength, a very present help in time of trouble, in fire and water, in all difficulties and streights, therefore will we not feare though the wrath be removed, and the mountaines carryed into the middest of the Sea.* This is a soule that takes Gods word, and believes that he will deliver it from all streights, and therefore is not affraid what ever is shaken or removed, so as God remains having trusted in him for refuge and helpe, in all times of trouble. So in *Isa. 51. 3.* There

God by the Prophet promiseth to comfort *Zion*, yea to comfort her in all her waite places, to make her Wildernesse like *Eden*, and her Desert like the garden of the Lord. This promise wrapped up in the armes of faith, will much establish the heart; for it doth beget great thoughts of heart, how shall it fare with the Church of God, and how shall it be with me that am a member of that Church? Now believing on God in this promise answers those doubtful questions, and so establisheth the heart in believing. So in *Isa. 27. 3.* We may read Gods care of his vineyard, *I the Lord doe keepe it, I will water it every moment lest any hurt it, I will keepe it day and night.* That is safe which God keepes, and doubtlesse such soules as believe God in this promise, will believe themselves to be safe in the care and keeping of God, and so will be established soules; God doth both promise and professe his care of his Church and people, in *Isa. 49:* He tels us there, though a Mother may forget the Sonne of her womb, yet that he would never forget his Church and people; Nay, sayes God, I cannot forget you, for you are graven upon the palmes of my hands.

Now believe God in this, and try if it will not make an established soule; againe in any or the greatestt opposition, remember that promise of God, *That no weapon formed against his Church and chosen ones shall prosper.* He will blast tongue and hands, head, and heart, and all that set themselves against him in his people; though in their setting forth they may promise themselves victory, yet they shall finde God will make good his word to his people; such instruments and weapons shall not prosper. Oh then take Gods Word, and our hearts will be quiet; though the Heathens doe rage, yet they imagine but a vaine thing; God hath said it, and he will make it good, heaven and earth shall passe away, but not one tittle of his word shall faile.

Read with an eye of faith that great and glorious promise of God to his people, in *Isa. 41. 10.* and so forward. *Though Jacob be a worme, yet he should not feare, when the Almighty is his God.* It is too large to recite, but not too great for the armes of faith to containe; and if believed, I am sure it will make great establishment. And now give me leave to begge faith in God for the fulfilling of all those promises which God hath made concerning



ing the glorious and peacefull Reigne of Christ amongst his Saints in the latter dayes ; I dare say such soules as beleve God in them, will finde much establishment in that faith, those latter dayes must needs be hard by : Now the World is so near an end, and to believe that glorious Reigne of Christ at hand, will make much joy and settlement in the heart, though the present workings of God be to turne, and overturne things, yet all this serves to accomplish these glorious promises of his, in bringing forth this Righteous and peacefull Kingdome of Christ.

God is now shaking and overturning all unrighteous powers, and governments ; now such soules as doe not believe these promises of God, are ignorant of Gods end, and so full of unsettlement in their spirits concerning the issue of his present dispensations, and hereupon Gods shaking worke makes shaking hearts and trembling soules, but had they faith in God concerning these promises ; they would stand still and be quiet waiting believingly for the salvation of God, in the peacefull reigne and righteous government of Jesus Christ ; were God but believed in what he sayes, all the temptations of Satan and the doubtings of our unbelieving hearts would be silenced and brought to nothing, what exceeding folly is it in our hearts, that GOD whoe never deceived any that trusted on him, should be distrusted by any, and not believed by all ; he is the God of truth, so is his word the word of truth, and nor any soul that ever tryed God by trusting him upon his word but found him so.

The Apostle Paul. *Rom. 8. 28.* tels us, *that all things worke together for good, to them that love God* : This takes in all things as the other generall did all times, so that put them together, and it amounts to this, that all things and all times are filled with Gods love to his people, and so worke all together for the good of all his, God loves his children as dearly upon their beds of sicknesse as in their most perfect health, and his love in both makes both worke together for good to his people, upon this account the Apostle knew both how to want and to abound, and in all estates to be content ; such a presence of God is in the word of God promised to his people, and God thus believed on, doth quiet and establish the heart in all conditions ; all carnall,

carnal feares are the fruits of our owne darknesse, were the eye of faith open to see the loving kindnesse of God as he hath manifested it in the flesh of his Sonne, and in his written Word, these feares would vanish and our hearts will be fully established by living on the fulnesse of God; I have mentioned but some few Texts of Scripture, but I beseech you receive them and the whole into the armes of faith, they will prove cordials to your hearts and establishment to your soules; beleve it, GOD is worth the trust, if faith open the everlasting gates and let this King of glory in, his presence will make all such to be glorious soules; he dispels all darknesse, and so all feares, he fixes such soules as believe on him in the Lord Jesus Christ, and layes them to rest in his owne bosome, so as no thing or time, no not Eternity it selfe can either shake or disquiet them.

My whole design in this is to be an Advocate for faith in God, therefore give me leave to mention one caution, and two Rules which are subservient to this glorious end.

*The Caution is this:*

Be wary that you check not the Spirit of God when it comes from God about this worke.

*The Rules are these:*

*First, Nurish all your experiences of God.*

*Secondly, Be diligent in observing the workings of GODS Providence.*

But first a little of the Caution; Be wary that you check not the Spirit of God when it comes from God to worke over, and to scale up your soules in the beliefe of himselfe; GOD and Christ hath promised that the spirit of God shall beare witness with our spirit that we are the Children of God; now this promise is fulfilled many times in the hearing of the Gospel, in reading of his Word, or it may be in the immediate workings of himselfe upon our soules; O be careful to entertaine this spirit wel, a wound here may danger eternall life; But it may be you will

will say, how shall I know the spirit of God from the delusions of my owne heart, and the temptations of Satan.

I answer, Try Gods Spirit by his Word, and you shall finde them both centre in the manifesting Gods free grace in the salvation of the worst of sinners through Christ in believing.

Now the delusions of our owne hearts will lift up selfe, not God and Christ, and the motions of Satan will be to distrust God, as it was to our first Parents, *Does God say the day thou eatest thereof thou shalt dye*, sayes he. It is not so, God doth but delude thee, *Eate and thou shalt bee as God knowing Good and Evil*; By this we may distinguish what spirit speaks in us, and as the word and spirit of God, beares witnesse each to other, so doth Satans contradicting what God sayes confirme the truthe of God, for were it not truth, he could not oppose himselfe, being the Father of lyes; so that when I would lay hold of truth, I would observe what Satan sayes to choose the contrary; wel then, if God by his spirit make knowne a Christ crucified to us, and bids us believe on him through this Christ for everlasting salvation; have a care of checking this spirit; if the Devil and our owne darke hearts in which by nature the Prince of darkness rules, doth contradict the testimony of Gods spirit in this truth; that is, the fuller confirmation of the truth, if in any streight or condition whatsoever, God shall by his spirit bring to your hearts any suitable promise or place of Scripture, be exceeding watchful that you check not that spirit; this spirit is a free spirit, it is as the winde, blowes where it pleaseth; this is Scripture advice, try all spirits if they be of God; that which comes from God will leade thee to God, quench not the spirit which leades thee to God in himselfe, in his Sonne, in his word and in his workes; for that spirit which thus leades thee, will bring thee to God whoe will establish thee; Ob prize that spirit that prizeth God; and tels thee his grace is free and rich, his redemption full and compleate, his word true and faithful, his workes great and glorious, and the injoyment of him to be eternally with him, if this spirit be deare to thee, it will seale thee up in this believe, that thou art deare and neare to God in Christ, and so establish thy soule by believing in the Lord thy God.

Now

## Now a little of the Rules.

First, Nourish all thy experiences of God; this will much advantage faith in the soule, we are apt to trust experimented creatures much more, than we are to trust an experimented God. I have been large in the particulars of this before, I only mention it here by way of Rule, for doubtlesse such soules as nourish their experiences of God doe thereby nourish and increase faith in God; if such as have fought Gods battles doe preserve and nourish the experiences of God in those dayes and difficult works, surely it will nourish faith in their soule to trust God, if ever he shall bring to any more such works againe; Surely *Shadrach, Meshach and Abednego*, did never cease to follow GOD through the fire, after they had experimented the power of his presence with them in the fire, nor *Daniel* the Lyons; Experiences are to faith as oyle to the fire, it increaseth the flames, where they meet in any soule there is much mounting up to God, that soule which keeps its experiences of God fresh and green, will be sure to have its faith flourish; God gives many experiences of his love and goodnesse to his people that they may believe on his Name; Now what God uses to his ends must needs be an effectual means, therefore such soules as would have faith live, must be sure to keep their experiences of God alive; these are choyce Jewels, they will be no burthens to our bosomes, every one that reads knowes his owne experiences best, be they more or lesse keep them all alive, faith will delight to live with them in the soule; but if these be lost, faith will judge there is no company fit for him, and so take his leave and be gone, and then will doubting and makinge be the companions to such a soule; but he that keeps experiences alive, will thereby keepe a living faith; and such soules as believe in the Lord their God shall be established. This is the first Rule for the preservation and nourishment of faith in the soule.

The second Rule is this :

Be diligent in observing the workings of Gods Providence ; God is various in those dispensations, but they all worke together to the fulfilling and making good of his promises, his wisdom is past finding out, and his foot-steps cannot be traced ; no man can certainly say by the present dispensations of God in his providences either to Person, or Nation, what will be his next, but whoever doth diligently observe Gods providentiall workings in the World, will finde, though one after another it may be many yeares, yet they worke one with another to the accomplishing of the most glorious will, word and promises of God, the former making way for the latter, and those that come after, confirme them that went before ; so that such souls which like the Virgin *Mary* doth ponder and lay up the words and the workings of Gods providences in their bosomes, will finde such eyings of God and treasuring up his ways of providence to be exceeding usefull to the maintaining and increasing of faith to God in the soule.

This was the Prophet *Dauids* frame of spirit, *Lord*, sayes he, *thou hast delivered me from the Lyon and the Beare, and thou wilt also delivre mee from this uncircumcised Philistin* : Mark it, he had diligently observed and treasured up in his heart Gods former providences to him, and this is the use his soule makes in the remembrance of them, to trust God in another great undertaking for him, as if he had said, I have had ample experience of thee in former acts of thy Providences to me, and thou art the same God for love, power, faithfulness, and goodness ; so that in the remembrance of thy loving kindnesse of old will trust in thee, and though I contend with a Gyant, yet that I shall be safe under the shadow of thy wings.

Again, it is worth the observings of the most curious eye in the World, how God doth Season his providences, he brings them forth in such seasons that when they appeare they are like Apples of God in pictures of Silver ; not onely full of beauty in themselves, but also exceeding glorious in their season ; such was the workings of God upon the heart of *Ahasuerus* the King, to



hold forth to *Esther* the Queen the Royall Sceptre, when as she hazarded her owne life to plead for the life of her Nation; the season of this kindness, and Providence of God, had as much beauty upon it as the life of *Esther* and the whole Nation of the Jews could make; one wrinkle in her brow at this time would have killed all the smiles of former times; but she holding forth the Scepter at this very nick of time, doch growe all former kindnes with life; the King knew not what was in *Esther* they heare, like God knew; and by his most fashionble Providence did preserve the heart and hand of the King, for his entrance and her motion; I shall give but this one instance, though there be many more in Scripture of the like kinde; and sure I am, the experiences of this present Age are not without instances of the same nature; it means the seasonable working of Gods providence; to and for his people; many times when our unbelieving hearts have given all for lost; and could see no way of deliverance; all lowce helps proving either weake or false, then even then, hath God divided the Red Sea to make way for his peoples deliverances and their enemies destruction; God hath layd his owne, and his peoples enemies low in the highest pside of their hearts, and raised his people from the lowest of their foes; both which reasons doe much advance the glory of his Providences: Now sure I am, such hearts as spiritually freshe up these wayes and workings of Gods seasonable acts of Providence will be much advantaged to trust God in all times and tryes they shall meet with through their whole pilgrimage; therefore I beseech you make use of these Rules; if they advantage your soules to such an end as faith in God, you will blesse his Name, and be blessed in the trusting upon his Name.

Now give mee leave to argue with my owne soule And others, the  
the *beauty* of *God*

Me thinks I heare the Lord say, You that distrust me come forth and produce your reasons why I nor God, and for ever God, is there, or can there ever be any above me? I say I am infinite, Almighty, and eternall; disprove me if you can, but if you grant me this, sayes God, then you can pretend no cause

to distrust me in poynt of power; Nay, sayes God, I am not onely powerfull, but I am also faithfull; *I asseure it, that I am God and cannot lye*, and I call your owne hearts to be my witnesses, I challenge you to produce one title of all my Word, my Covenant, and my promises, that I have made to you, and you have trusted in me to make good wherein I have failed and deceived your trust, if you can produce none, but that your owne hearts are the witnesses within you of my faithfulness; then sure I am, those very witnesses will upraide your unbelieve, and make as black as Hell all those black and hard thoughts you have of mee; you will choose a faithfull man to trust, that very choyce will condemne you in distrusting me that am the faithfull, God, if I have my witness in your hearts that I am faithfull, why doe you distrust mee, you must be false to your owne bosomes, when you have thoughts that I shoud be false to you;

But it may be you will argue that you are sinfull mortals; so that you feare my Justice, and my Majesty, that you dare not draw neare to me or rest upon me, for feare I should consume you; why then come and argue with my free grace, my eternall and unchangeable love, my Christ crucified, and therein my justice satisfied, and a perfect righteousness freely given to all that believe in me through him, the pourings forth of my holy spirit, and those mansions prepared in Heaven from all eternity for all that shall thus believe on my Name through Christ, I tell you, poore doubting trembling soules, it is my chiefe delight, as God, to glorifie my free grace in the salvation of sinners, and to shew forth the riches of my eternall and unchangeable love to poore soules lost in themselves; doe not feare to draw neare to me to call me Father, and to trust in my free grace, for you cannot please me better, if your hearts say you are unworthy to be beloved, yet heare what I say, I love purely from my selfe, and I save onely of my grace, so that your unworthinesse may heighten my grace, but it cannot hinder your salvation that believe in my grace; argue not that against your selves which I will never aggravate against you; believe in my grace, I will never charge you with your owne sinnes, for I have laid them upon Christ, and he hath satisfied my Justice fully for them all,

I tell you so, and he is your righteousness made so of me, that now you are righteous before me in him to all eternity. If I that can only charge you with acquiescence, why doe you feare? if I acknowledge my selfe satisfied for all your sinnes in Christ, why doe you so impute my justice and my grace, to thinke I will ever charge them upon you againe? nay, me thinks Christ speaks to our soules in this, as he did to *Thomas*, put your hands into my wounds, be no longer faithlesse, but faithfull; by this band of faith in my wounds, you may feele my Fathers justice satisfied, he loved me so dearly that he would never have wounded me upon any consideration whatsoever, but to save you. Oh sayes God, distrust not my saving grace, and Christ he sayes, Oh distrust not my bleeding wounds, for your salvation is the end of both these, and the eternall salvation of your soules lyes in believing this; Gods grace, sayes Christ, is so full, and the redemption of my blood so compleate, that no sinne or sinnes, without unbelieve in these can damne you. Now why will you dye O house of *Israel*, sayes God; here is my free grace and the blood of my Son for your lives; believe and you have eternall life; nay, I have promised my spirit to them that aske it, aske me and trust me, see if I deny.

For your owne sakes, sayes Christ, I beseech you believe in God through me, your salvation doth not advantage my Father, for he is in himselfe that perfection to which there can be no addition; it is for your sakes that I took flesh and dyed; me thinks you should believe this love.

And now for your owne sakes, I beseech you cast your eternall soules upon the eternall love and free grace of God in his redemption through my blood; stronger arguments of love cannot be given, but if refused, they will be the stronger aggravations against your unbelieve. Nay, sayes Christ, there is mansions above prepared for them that love the Lord, and believe in him; God loves you so dearly, that he will have you for ever with himselfe; Oh let there never more be a hard thought of this love of God, and this God of love; trust him, love him, admire him, rejoyce in him, and speake good of his Name the longest dayes of your lives. His free grace, sayes Christ, hath plucked you out of the power of the Prince of darknesse, and made you heires of glory.

Oh

Oh glory in this inheritance; be you filled with joy invariable  
and full of glory in believing. Nothing can hurt you but the  
life. Oh begge heartily, and watch carefully against these  
wounds of Satan. Nothing but a belife in Christ can bring you  
in the rest and joyes of them through his finishing Worke. Be-  
fore such as love and seek establishment must take this way to at-  
taine it, for it will be found in nothing else but by believing in the  
Lord your God, and so shall you be established in our heavenly way.  
To winde up all, let this faith live in our bosomes in all Gods  
wayes in us, and our walkings with God in the Worlde in both  
pleased God to make our bringings in those latter dayes, which  
the Scripture tels us shall be *perilous times*; and that because of  
this, *men shall be lovers of themselves more then lovers of God*. We see  
that Scripture fulfilled in our dayes most exactly; why, what shall  
wee doe now for establishment in these *perilous times*? Why,  
*Believe in the Lord your God, so shall you be established*. Search his  
word, and what ever Scripture you finde which administers  
comfort, believe in him, he will make that good as well as this,  
let not this be our reliefe, that a little time may settle the worlds  
shakings and give us a more fixed being here: but let this be our  
rest to live in God himselfe, let him be our all here then,  
though the whole world be not onely shaken, but overturned al-  
so, yet we shall have rest in him on these troubled Seas; and ful-  
nesse of glory when we come into that safe harbour of Heaven;  
to live believing on him will make us all the wilderness along stea-  
dy in our way and worke; we shall doe Gods worke in the world  
faithfully, and live by faith in himselfe above the Worlde; though  
Devils and men rage, yet such souls as live by faith in God will be  
fixed, so that they as *David*, will in their souls *sing and give praise*:  
If the earth tremble, yet this soule is established, because it lives  
upon that rocke which is higher then it selfe, yea as high as hea-  
ven, even God himselfe. Oh then, wee cannot complaine of  
God when as we complaine of shakings, but of our selves; for  
if we live in God through Christ by faith, we shall finde he will  
establish our hearts above the feares of Devils Worlde or men:  
*Though thousands encamp against me (sayer David) and thou-  
sands make warre with me yet I will not be afraid, for my trust is  
in thee. Thou art my shield, my buckler, my defence, yea my  
all,*





